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The Living Church

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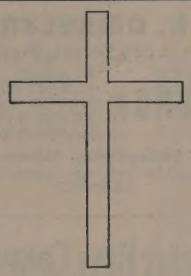

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THE NEW THEOLOGY OF DR. LYMAN ABBOTT.

WE purposely avoided any reference to the somewhat sensational report of Dr. Lyman Abbott's address at Harvard, in order to await Dr. Abbott's fuller statement of his position which, we presumed, would be found in the pages of *The Outlook*. The issue of that periodical for December 31st supplies the information, in the form of a portion of the sermon delivered by Dr. Abbott before the Congregational National Council on October 19th. This sermon is declared to be "in substance" identical with the Harvard sermon of December 18th, of which latter no notes were taken. Dr. Abbott's position as avowed at Harvard does not differ, then, from his position enunciated before his associates in the Congregational ministry at the opening of their recent National Council.

Let us frankly agree with Dr. Abbott at the outset that he is a heretic. He appears to covet the appellation, and we should not wish to rob him of it. It is a little inconvenient to burn him just now, and unfortunately we have no lions to which he could conveniently be thrown, while to bury alive one who writes such exquisite English as does Dr. Abbott would seem a punishment that does not fit the crime. He is a heretic; he would not continue his service as a Congregational minister, outside the Church's threefold order, if he were not. But it is just possible that he is *less* a heretic by reason of his new discoveries in the realm of theology, than he was before. In short, much as we regret to distress Dr. Abbott, Heretic, with the charge of orthodoxy, it really seems as though that charge might be fastened upon him. In becoming more and more "liberal," more and more out of touch with the old-time independency of New England thought, Dr. Abbott is seriously in danger—awful thought!—of stumbling upon Catholic theology. Perhaps he had better beat a hasty retreat before he becomes a full-fledged sacerdotalist.

For after all, what is the belief that Dr. Abbott has abandoned?

God is no more "a big man sitting up in the centre of the universe and ruling things." "That notion of an absentee God—an imperial Cæsar sitting in the center of the universe ruling things, whose edicts are laws, who is approached only from afar by men—that is gone, or going." "Little by little the Protestant faith that the Bible is the supreme and final authority was weakened, and for some destroyed. Whether we like it or not, that lessening of the authority of the Book as a book must be recognized." These are the postulates that Dr. Abbott, Heretic, has wiped out of his theology.

But whose doctrines are these? Why, they are the choicest products of the Protestant Reformation. "The Bible and the Bible only is the religion of—" whom? Not "orthodox," not Catholics, but—"Protestants." In repudiating Protestantism, Dr. Abbott had better be careful lest he find himself an orthodox Catholic!

And who is it that teaches, or has taught, the "absentee God"? Why, it is the Puritans, Dr. Abbott's spiritual forbears, who founded a new world that they might have liberty of conscience for themselves—and woe be to the man whose conscience did not impel him to agree with them.

Dr. Abbott is becoming emancipated from Protestantism. His vision of the Godhead is too vast to be circumscribed by

the system to which he has given his allegiance. He sees God now in a new light. He appeals to philosophy, and philosophy answers, in the words of Herbert Spencer:

"But one truth must ever grow clearer—the truth that there is an Inscrutable Existence everywhere manifested, in which we can neither find nor conceive either beginning or end. Amid the mysteries which become the more mysterious the more they are thought about, there will remain this one absolute certainty, that we are ever in the presence of an Infinite and Eternal Energy, from which all things proceed."

Dr. Abbott himself thus sums up this new God of science:

"One great, underlying Cause, as truly operative to-day as He was in that first day when the morning stars sang together—every day a creative day. That is the word of science."

He appeals to history, and history answers, in the words of Matthew Arnold:

"He tells that the one thing history makes sure is that there is a power not ourselves that makes for righteousness; a power to-day at work in the world as truly and as efficaciously as ever in the past; that the evolutionary processes that are going on are making for righteousness."

He appeals to literature, and literature answers, in the words of Tennyson:

"The sun, the moon, the stars, the seas, the hills and the plains,
Are not these, O soul, the vision of Him who reigns?
Dark is the world to thee; thyself art the reason why;
For is He not all but that which has power to feel, I am I?
Glory about thee, without thee; and thou fulfillest thy doom,
Making Him broken gleams, and a stifled splendor and gloom.
Speak to Him, thou, for He hears, and spirit with spirit can meet;
Closer is He than breathing, and nearer than hands or feet."

Yet Dr. Abbott does not, like shallow men, take refuge in pantheism:

"We are," he says, "in the presence of the great Divine personality. What we mean by personality is this: The Infinite and Eternal Energy, from which all things proceed, is an energy that thinks, that feels, that purposes and does; and is thinking and feeling and purposing and doing as a conscious life, of which ours is but a poor and broken reflection."

From this point, space forbids us to paraphrase the words of Dr. Abbott. We shall proceed to enumerate now on what lines the Church, which Dr. Abbott so strangely misunderstands, is able to take the same phenomena which Dr. Abbott has so laboriously discovered, and weave from them a belief concerning God which answers wholly to the longings of the soul.

With Dr. Abbott she perceives that

"the message of the Gospel is not merely that Jesus Christ lived and died eighteen hundred years ago, living here for three short years and then disappearing to be an absentee Christ; it is that God is always pouring out His life upon men and into their hearts, lifting them up out of their sins, succoring them from their remorse, and making them live again."

Christ indeed passed into the heavens; but not until He had so ordered that every child of man might be united intimately with His risen, ascended Body. He sent the Holy Spirit upon the earth, to draw men and to knit men to Himself. He reaches His hand downward, and lifts the newborn child into a unity with Him so close, that if the child sins, a shiver extends over His own sacred Body. So intensely one is He with His people, that it is impossible for us to separate Christ and His Body, the members of which are diffused throughout all the world and Paradise. So intimate is the communion of each with Him, that He becomes their food, they receive His Body and His Blood into themselves, they live spiritual lives in Him, they converse with Him in prayer. Christ in them, Christ close to them, Christ their impelling force, Christ their food, Christ their very breath—this is the very antithesis to the "absentee Christ" which Dr. Abbott vainly supposes to have been forsaken only by those strangely mistaken souls who, like himself, suppose that "liberal theology" gives them a larger conception of the abiding presence of "God in His World" than others have. Why, the "liberal theology" of Dr. Abbott snaps in its narrow confines when confronted with the greater breadth of the Catholic Religion. If Dr. Abbott be yet a heretic, it is not because of his newly found "liberality," but because that "liberality" is still too narrow to enable him "to comprehend with all saints what is the breadth, and length, and depth, and height, and to know the love of Christ, which passeth knowledge." When finally, in the evolution of his theological ideas, he becomes really broad, Dr. Abbott will be ashamed that once he was able to acquiesce in the narrowness of heresy; for heresy is the antithesis of the true religious breadth of Catholicity.

It is true, as perhaps Dr. Abbott would charge, that the rank and file of orthodox Christians now, as in past ages, think of God in language that may be called anthropomorphic. Of course "the big man sitting up in the center of the universe ruling things" "was a very crude expression for a belief that was universal in the Middle Ages." But why "the Middle Ages"? The pictures of God in the Old Testament are equally anthropomorphic. The childhood of the human race, the childhood of the intellect, the cramped scope of the human mind, alike render a really adequate view of God impossible to men whose concepts cannot rise very much higher than the earth. Perhaps when we come to behold the King in His beauty, we shall perceive that His personality as greatly transcends the definitions of Dr. Abbott, or of any of those whose ideas of Him have burst the child fetters of anthropomorphism, as these are beyond the most sordid, the least spiritual ideas of God that men have possessed. This is only because God, to be knowable, must be so postulated as not to be beyond the concepts of those who think in the language of the earth. There is no contradiction between the two conceptions of God. The Church has been right in picturing Him in form sufficiently tangible to be seized upon by her simplest children. Anthropomorphism is but God in picture. Granted its inadequacy: it was the inspired form in which God was revealed until He came in human flesh, and it is the natural, as well as the divinely revealed way, of lifting the thought of man upward to Him.

If the "new theology" throws out all the simpler picture-forms in which God is revealed to children, it will be at the ultimate expense of the loss of all reality in the common conception of Him. We do not charge Dr. Abbott with falling into pantheism; but pantheism would, nevertheless, be the refuge of most people who, with his postulates, had but their unaided reason to guide them. Of the two, anthropomorphism is a safer refuge than pantheism, for it develops the thought of personality in God and therefore of personal responsibility in man.

We trust that Dr. Abbott will continue to grow more and more heretical toward his Protestant faith, until finally he becomes so broad in his views, that nothing less will satisfy the cravings of his soul, than the Catholic Religion.

At the request of the Bishop of Quincy, the Rev. Francis J. Hall, D.D., has compiled a valuable list of suggested readings for candidates for orders who are preparing for the canonical examinations, and the list is published in the *Cathedral Chimes*, the Quincy diocesan paper for December. The publishers have very kindly expressed their willingness to send copies of this issue to any who would care to see Professor Hall's list, and we have no doubt that it would be a convenience to many candidates to have this concise list, while there are those who would welcome the suggestions as to a course of reading on the various subjects which Professor Hall has arranged. He has prepared the list in such wise that it may be used for a condensed or for a much expanded course of reading at the option of the reader.

We earnestly trust that the case against Bishop Talbot is finally withdrawn, with the withdrawal of the recent charges filed against him with the Presiding Bishop. A greater fiasco than this has been would be impossible to conceive. Signatures to the so-called presentment—which was no legal presentment at all—that were indignantly repudiated as soon as they were published; charges that constituted no offenses according to the canons in effect when they were preferred; procedure that proved to be abortive before ever the Board of Inquiry had come together—these, with other considerations, show the prosecution to have been at least so painfully incompetent as to discredit it in any future steps which may be taken, and we earnestly trust there may be none.

In saying this we neither condemn nor criticise any one. We do not pretend to have delved to the bottom of an extraordinary case, in which few of those concerned seem to have passed through the fire unscathed. We are simply humiliated for the sake of the Church, at what has appeared in print. It is the saddest chapter in many volumes of our history.

It is wholly useless to discuss in this connection, as the secular papers have been doing, the action of the Bishop toward

the divorced and re-married woman or toward the priest whom he deposed. These are not issues in the present case. And if there is a criminal libel in the Upjohn letter, the case should be remanded to the secular courts, where the questions of law and fact can properly be tried. An ecclesiastical court has no primary jurisdiction over such a question.

We do not at all desire to stifle the investigation of charges against any Bishop; we court such investigation as the sole method restraining episcopacy from a system of intolerable tyranny.

But this has been a fiasco that has brought scandal upon the Church. Let it now be permanently closed.

SEVERAL personal but urgent letters to the editor lead us to give expression to the regret which we felt but had not at first intended to express, in reading what appears in the American correspondence of the (London) *Church Times* for November 18th in criticism of the public utterances of the Archbishop of Canterbury, while in this country. It is right to say that the correspondent of our able English contemporary wrote only for himself, and in the criticism thus made he disagrees quite radically with American Churchmen in general, if we have been able rightly to gauge their sentiment. Most of us feel that as the Archbishop was the honored guest of the American Church, he might well have been accorded that indulgence of exemption from rigid criticism, which, even in the rough and ready, wild and woolly continent of the West, is generally accepted as good manners with relation to invited guests; but beyond that, the characteristic of his addresses which the correspondent alludes to as "platitudes and generalities," was interpreted by most of us as a singularly tactful avoidance of even seeming to interfere, even by the expression of an opinion, in what might be termed American controversies. Perhaps it is difficult to speak so frequently as His Grace was called upon to do, without permitting that avoidance of interference to seem sometimes to the ultra-critical as constituting "generalities." Most of us felt, however, that it was the result of most tactful consideration on the part of the Archbishop, and one for which we are quite generally grateful. It may not be amiss to add that in the same letter, the correspondent's view of our recent General Convention is one which is out of harmony with the views which have been commonly expressed, is quite unjust in several particulars, and is in no sense representative of the views of the American Church as a whole, or of Catholic Churchmen in general.

We can appreciate that it must have been a disappointment to English Churchmen to read in this letter that greater appreciation of their Primate's friendly visit and tactful conduct was not felt in America; and we feel that it is right for us to correct any misapprehension that may have been caused by a letter that cannot be said to represent the prevailing sentiment among American Churchmen.

ANSWERS TO CORRESPONDENTS.

B. V. R.—We never have heard of "individual Communion cups" being used in any of our churches, and think the statement quoted is incorrect.

R. OF L. C.—(1) No man can rightly claim the same exemption from human ordination given to St. Paul, simply because God has given no authority to anyone else to exercise the ministry on any other terms. We cannot, obviously, argue the question at length in these columns. It is sufficient to say that for His own reasons, our Lord revealed Himself to Saul of Tarsus, converted him, and commissioned him to act as an apostle, in a miraculous and wholly exceptional manner.

(2) Incense is proper at an afternoon funeral.

E. K.—(1) We cannot say which is the greater sin, lying or stealing. It is better to avoid both of them.

(2) The so-called Upjohn letter which figures in the charges against the Bishop of Central Pennsylvania is not alleged to have been made public by Dr. Upjohn, to whom it was originally addressed, but by other parites; but we cannot hope to untangle the difficulties of this case.

YOU REMEMBER the way a father pictured a cross to his child? A cross is composed of two pieces of wood. The shorter piece represents your will, and the longer God's will. Lay the two pieces side by side and there is no cross; but lay the shorter piece across the longer, and you have a cross. Whenever our will falls across God's there is a cross in our life. We make a cross for ourselves every time we do not accept Christ's way, every time we murmur at anything He sends, every time we will not do what He commands. But when we quietly accept what He gives, when we yield in sweet acquiescence to His will, though it shatters our fairest hopes, when we let our wills lie alongside His, there are no crosses in our life, and we have found the peace of Christ.—*Selected.*

REVIVALS IN WALES

A National Movement Said to Have Been Inaugurated

THE CHURCH'S RELATION TO THE MOVEMENT

Memorial Window to Dean Farrar at Canterbury

OTHER ENGLISH CHURCH NEWS

The Living Church News Bureau
London, St. John, A.E., 1904

A WELSH correspondent of the *Standard* (morning edition) writes that while the revivalist movement is going on in the Protestant Dissenting Chapels in Wales, the question is often heard: What is the Church in the Principality doing? Has she been touched by the revival, and are her clergy taking part in what is now regarded as a national movement? Continuing, he says:

"The silence which they have hitherto apparently shown is regarded by many as a token of apathy, but such an assumption is entirely erroneous, for as a matter of fact they are keenly alive to the responsibility which the revival has thrust upon them. They are not demonstrative, but they quietly and unostentatiously are doing their duty and responding to the call which has come to them. The Church does not lend itself to the extraordinary scenes which are witnessed in the chapels, and Church people generally would regret to see them introduced into their buildings. Activity is to be seen on all sides in the Church, and never has she been as vigorous and as energetic as she is now. Special revival meetings, usually at the close of the evening service on Sundays, are being held in many churches, and these are already bearing good fruit. The dignitaries of the Church, not only in Wales, but also in England, are closely watching the movement, and representatives are being sent from far and near to obtain a personal impression of it. Last week [a fortnight ago] the Dean of Bangor paid a special visit to South Wales for this purpose, and Canon Williams, of St. David's, who has for a considerable time been accomplishing splendid work in quickening the spiritual life of the people by means of missions in West Wales and elsewhere, has recently addressed meetings in districts visited by Mr. Evan Roberts [the Protestant revivalist preacher]. A few days since a representative meeting of clergy in the Diocese of Llandaff met at Pontypridd, the meeting being specially convened to consider the revival, and the steps the clergy should adopt in regard to it. The meeting was addressed by the Rev. Stuckey Coles, Head of the Pusey House, Oxford."

In a communication to the *Welsh Daily News,* through his secretary, the Bishop of Llandaff observes, apropos of the Welsh religious revival, that, judging from past experience, it is too soon to form any decided opinion as to the lasting effects of the revival, and that great allowance must be made for the emotional character of the Welsh people in estimating its probable results.

The new west window placed in the Chapter House of Canterbury Cathedral in memory of the late Dr. Farrar, who during his tenure of the Deanery, 1895-1903, raised and expended something like £20,000 in the reparation of the Cathedral and Chapter House, was unveiled by the Archbishop of Canterbury last Saturday week. There were many present, the Archbishop said, who knew Dean Farrar long and well, but there were not very many who knew him so long as he did:

"As a little boy at Harrow, forty-one years ago, I knew him. I was not in his house, I was not in his form, but from my first day at Harrow he showed me kindness which I have never forgotten—kindness which, under varying conditions and strangely changing circumstances, continued until the day when it was my sacred privilege to lay his body to rest in the Cloister Garth outside. In the earliest school days the influence of the man and the influence of the preacher were unique; and never did I cease, as years ran their course, to learn from him and to marvel enviously at the inexhaustible supply of that knowledge which was so readily forthcoming to us."

The Bishop of Worcester (Dr. Gore) occupied the pulpit of Worcester Cathedral for the last time as Bishop of the Diocese a week ago last Sunday evening—there being a crowded congregation—and, in the course of his farewell words, he said that truly no one could know that old Diocese of Worcester without realizing that for any one set to preside over it it must mean a sharp pang to separate himself from it. Its attractiveness was manifest; there were ancient traditions and historic memories everywhere. And, moreover, there was an extraordinary interest attaching to the Diocese, an interest, so far as he could perceive by comparing it with other parts of England, which existed there in a unique degree, the interest which came from an extraordinary variety of communities, rural and civic, over which the Bishop of Worcester was called to preside. Proceed-

ing to speak of the future work of the Church, his lordship said it was "ridiculous ignorance" [obviously a pointed reflection upon the appointment and work of the Royal Commission] to suppose that there was any crisis caused by the "ritual difficulty." No doubt infidelity prevailed, and there was intellectual unsettlement around:

"But the crisis was moral, and neither ceremonial nor intellectual in the main. There was a very widespread defiance of law and restraint among young people, a very widespread laxity in domestic discipline, and with that, and accompanying it, there was, he did not believe it was possible to doubt, a very widespread laxity, both in our towns and country populations, of sexual morality. He would not speak of drink, because all recognized the seriousness of the anxiety in regard to that." Turning to another evil, the Bishop asked in how many towns and villages had progress and morality been injured by the wretched housing. Where was the public conscience about these things? Or, once again, in parish after parish they inquired into what hindered progress, and they found some bitter, weary quarrel, originating, perhaps, from some small cause, and resulting in factions and divisions which altogether made null and void the work of God, which could flourish in the atmosphere of fellowship and love alone: "The age of Wulstan [last Saxon Bishop of Worcester] was followed by an age of recovery; the age of Latimer by the great moral recovery of the end of the sixteenth and beginning of the seventeenth centuries. Ages of laxity and failure stimulated us to appeal again to the great hearts and consciences of men, to tell them that religion meant nothing if separated from righteousness."

The abolishment of the ultra-Protestant practice of "Evening Communions" in the parish of St. Saviour, Saltby, Birmingham, of which the Rev. the Hon. J. G. (Father) Adderley recently became vicar, has been made the subject of a petition to the Bishop of Worcester. The petitioners asked his lordship to sanction said practice at St. Luke's Mission Church, Cherrywood. In reply the Bishop says:

"I am not able to accede to your request. I am indeed sorry that any of you should be put to inconvenience, but I am not able to urge any incumbent to celebrate the Holy Communion in the evening. When I come back I will meet any of you, if you like, and tell you my reasons. But I may say that with careful inquiry, I have come to the belief that there is no class of the community, especially in towns, which cannot come to the Communion in the morning. I do hope that the blessing of God will rest upon your new vicar's ministrations, and if some changes of method are involved—as is generally the case where the man is changed—you will bear with the change, provided that it is in accordance with the law of the Church."

The St. Dunstan Society was started some few years ago for the making of vestments and ornaments under "fair conditions" of labor and in accordance with the standard set forth by the Ornaments Rubric of the Church in England; the Society being under the direction of the Rev. Percy Dearmer, vicar of the Church of St. Mary the Virgin, Primrose Hill, N. W. An advisory committee has now been formed, consisting of the following members: Earl Beauchamp, Mr. F. C. Eeles, hon. secretary of the Alcuin Club, Mr. W. H. St. John Hope, secretary of the Royal Society of Antiquaries, the Rev. J. W. Newland-Smith, vicar-designate of St. Mark's, Marylebone Road, Mr. Harold C. King, hon. treasurer of the Alcuin Club, and Mr. Athelstan Riley, with the Rev. Percy Dearmer as Chairman.

J. G. Hall.

The Emperor Trajan could not conceive how God could not be seen by mortal eye. "You say," said he to Rabbi Joshua, "that your God is everywhere. I should like to see Him."

"He is indeed everywhere," said the rabbi, "but no mortal eye can behold His glory."

The emperor insisted.

"Well," said Joshua, "suppose we go first and look at one of His ambassadors."

The rabbi bade him look on the noonday sun, blazing in meridian splendor. The emperor could not see, for the light dazzled him.

Said the rabbi, "Thou art unable to bear the light of one of His creatures—how, then, couldst thou look upon the Creator? Would not such a light destroy thee?"—*Selected.*

It is chiefly through books that we enjoy intercourse with superior minds.—*Channing.*

"Burn the bridge behind you," was the command of a general once, when his soldiers had filed over a bridge, beneath which a deep and swift river rushed. Then he pointed to the foe. "Yonder," he said, "is the enemy; behind you is death; there is no retreat; you must either conquer or die." And so, to you who have lately given your lives to Christ, I say, "Burn the bridge behind you. Do something to break with your past."—*Professor Drummond.*

ACTIVITIES OF THE BISHOP OF GIBRALTAR.

Discusses Reunion with the Greek Metropolitan of Athens.

RELIGIOUS EVENTS IN EUROPE.

The Living Church News Bureau,
Paris, December 15, 1904.

THE Bishop of Gibraltar has been making active visitations in his extensive Diocese, which stretches from the Crimea to Gibraltar, the whole length of the Mediterranean, and something more. Time was when Madeira, and, I believe, the Canaries, were included in his *quasi* jurisdiction. Madeira is now under other charge, fortunately for the work required of the Bishop, which in the circuit of the Levant has increased considerably. He has been making his first visitation tour among the different chaplaincies in the eastward part under his jurisdiction. After visiting Odessa, Bucharest, Constantinople, and Smyrna, he reached Athens on November 18th, and held a Confirmation in the chaplaincy church. On Sunday (following day) the Bishop preached in the morning at Athens, and in the afternoon visited the Sailors' Home. A visit of courtesy was paid by him to the Archbishop of Athens, Metropolitan of the Greek Orthodox Church. During the visit, conversation turned on the friendly relations existing between the Greek and Anglican Churches, and on the question how these relations might promote a closer union. Towards the close of the visit, the Greek Metropolitan asked the Bishop of Gibraltar to use his utmost endeavors to arouse English sympathy on behalf of Greek Christians in Macedonia. The English prelate replied that his fellow-countrymen were ever ready to help the suffering everywhere; but specially mindful were they of the suffering Christians in Macedonia, and of their Armenian brethren in the further East.

Apropos of the East, scholars' attention may well be called to a notice of certain Egyptian papyri—bearing the name of Oxyrynchus—which come to us from the Egyptian Exploration Fund. The "Logia" or sayings of our Lord were fittingly a subject of interest some little time ago, and duly respected. This other "revelation" of a MS. of part of the Epistle to the Hebrews, if not so attractive to the world at large, is a discovery of real value to Biblical students. That value consists in the fact of its having been written in the fourth century; it is, we are told, "a MS. which has come to us just as it was first written, without any corrections by later hands. Though many papyri fragments from Oxyrynchus have now been placed together and deciphered, very few comparatively are theological. This particular MS. begins in middle of Heb. ii. 14. There are some eleven columns in a more or less fragmentary condition. There are about 25 lines in a column and 40 letters in a line." The editors describe the handwriting as a sloping uncial of the oval type, but coarse and irregular; and assign it to the early part of the fourth century. It was thus written at a time when books were taking the place of rolls, and vellum supplanting papyrus as a more durable material.

FRANCE.

With each turn of the wheel, which affects the question of the Concordat in the French Chamber, the collateral interest, "How is France's protectorate of (R.) Catholics in the East likely to be Affected?" becomes a matter of serious enquiry.

Between his anxiety to get rid of the Concordat and his desire to retain the French protectorate over the Christians in the East, M. Combes is in a curious difficulty. He admitted in the Chamber a few days ago that, although this privilege is secured to France by treaties, it is within the power of the Vatican to put a practical end to it by forbidding the missionaries to appeal for assistance to the Quai d'Orsay.

Doubtless there is a strong feeling in the country, which the President of the Chamber will have to reckon with. Many who care little or nothing for the Church care a good deal for French prestige. It is more than probable that this influence, and the honorable privilege so long enjoyed by France, will "slip through her fingers" when the Concordat has been legally abrogated; since the Pope cannot be expected to set great store by the worldly considerations actuating the proposed bill. It will be remembered that the impression conveyed to the country was that the French Protectorate (religious) had been originally established to push French commercial interests. The influence of France in the East has already suffered pretty heavily by the continuous and continuing blows dealt at the French Congregations, many of the works of which are laid especially in

the East. Though the undermining may be slow, the result is certain, even from the effect of this the former policy. The effect of this *later* policy, if it comes into play, will hasten the catastrophe.

A Roman journal, writing on the subjects, published the following official note. The journal was the *Osservatore Romano:*

"M. Combes, on November 25th, at a meeting of the French Chamber, declared that the requests of the Religious Associations of the Capuchins, the Franciscans, and the Dominicans, for authorisation, which had been previously refused, had been renewed with the object of preserving in France the training colleges for the Eastern Missions. The French Premier added that these requests were afterwards withdrawn by order of the Vatican. We are in a position to state that the new demands were presented at the request of the Minister for Foreign Affairs, and that when the Vatican was subsequently consulted it found itself, with pain, campelled to advise a refusal, owing to the unacceptable conditions demanded by the French Government."

An expression of feeling of a rather distinct character and not unfavorable to the clerical and national side of the question, has been called out by an incident that all Church as well as secular journals have commented on with some severity.

A certain lecturer at one of the Lycées attacked the personal character of Jeanne d'Acre in the course of his addresses to the students, young men ranging from 10 to 20 years of age roughly. It appears that this was strongly resented by one and all. A kind of "emeute" took place, and the pupils refused to attend any further lectures. Force was brought to bear, and they were coerced. This only aggravated matters. The papers of course took up the cause. The lecturer was hustled and hooted. At last the governing body was obliged to remove him to another post. But the feeling once excited, was not so easily quelled. The Lycées all in a body joined in crowded demonstrations in different parts of Paris. For several days the police were busily engaged in seeing these young gentlemen home, at the close of school hours, and in preventing their meeting together to harangue one another, and abuse the Government for giving them such unpatriotic teachers, "who should dare to express anything but the deepest admiration for the victim of either French or English bad behavior in having caused her death. As the canonization of Jeanne d'Acre is being proceeded with at Rome, it is probable that some religious as well as patriotic sentiment had something to do with the demonstrations.

The Pope's desires with regard to a greater orthodoxy in the music of the Roman churches, are beginning to be attended to in Paris, as in other important towns in France. According to the instruction sent to all the Dioceses, of which the Archbishop of Westminster in this case is the interpreter, it is the wish and order of the Sovereign Pontiff that it should be carried out in its integrity, and we understand that the Holy See has so far declined to entertain any requests for a modification of the provisions contained therein. "It is the duty, therefore, of the clergy, of choirmasters, and of organists, to make a careful study of this instruction; and to introduce gradually, and with prudence, an exact observance of all the points that it prescribes. The Diocesan Commission which we are forming will, in due course, issue a list of suitable music."

Women are not to form any part of the official choir. No omissions are to be allowed, as for instance, of the Introit, Gradual, Offertory, Communion, in any High Mass or *Missa Cantata.* And the instruction continues: "We now strictly enjoin that these proper parts of the Mass be invariably sung on such occasions to the *plain chant.*"

The Solesmes use and method is specially recommended. But it is added that this change is to be effected gradually, so as not to cause immediately too sudden inconvenience.

At an important church in Paris an opportunity has occurred of carrying out these behests. The director of the music at *St. Clothilde*—a known musician—has lately died. His successor has been chosen and appointed with a view to following out the injunctions from Rome. Somewhat, therefore, to the dismay of certain of the artists with fine voices, who form part of the "maitrise," but very much to the betterment of the religious and devotional spirit of the music, the new director has announced his intention of making a gradual but radical reform. The use will be that of Solesmes.

ROME.

The thrilling event in the celestial city at the end of last week was of course the celebration of the 50th anniversary of the promulgation of the dogma of the Immaculate Conception of the B. V. M. during the Papacy of Pio IX. But short accounts have reached us from any but secular papers of the festivities and rejoicings in the Roman world on the occasion. I must therefore reserve any detailed account until my next letter.

In Italy, and especially in Spain, more particular honor seems to be devoted to this fête; though of course through Austria and France the observance of the eleventh of this month received its fitting share of respect and appreciation. It is no doubt a popular as well as a serious Church "culte." Its adaptation as a dogma has much the same "reason for being" as that of the Infallibility, the Argument being that each holding has directly or indirectly the sanction of the Fathers, though until this later age—on account of unbelief—it had never been judged necessary to develop and promulgate either. It was in 1849 that Pio IX. put out the encyclical requesting all the Bishops of the Latin religious world to set before their flocks in the clearest terms what claims for belief the dogma possessed, and report to Rome the result of their labors.

This was done in due order, and adopted by Spain amongst the first. By December 8, 1854, the work was concluded, and the solemn declaration of the Immaculate Conception of the B. V. M. proclaimed in Rome itself.

GEORGE WASHINGTON.

CONSECRATION OF THE BISHOP OF HURON.

ST. PAUL'S CATHEDRAL, London, Ontario, was the scene of the consecration of the new Bishop of Huron, on the feast of the Epiphany. The day previous, January 5th, is the date on which five years ago Bishop Sullivan passed away. It it worth remembering that whilst on a visit to England Bishop Sullivan was unanimously elected to the See of Huron, but with characteristic unselfishness he refused to leave his distant missionary Diocese of Algoma, for which he had made so many sacrifices.

The congregation at the consecration was one of the largest ever seen in the church. Besides the Primate, the Bishops of Ontario, Toronto, and Niagara and the Bishop Coadjutor of Montreal were present and assisted, and the clergy and laity were gathered from all parts of the Diocese.

The ceremony which began at 9:30, lasted for three hours. The Bishops and clergy entered in the usual way while the processional was sung. Morning Prayer was read by the Very Rev. Dean Davis of London. The Bishop of Toronto was celebrant at Holy Communion, the Bishop of Ontario and the Bishop of Niagara reading the Gospel and Epistle. The Bishop Coadjutor of Montreal preached.

The presentation of Bishop Williams to the Primate was made by the Bishop of Ontario and the Bishop Coadjutor of Montreal. After reading the record of election and the administration of the oath, the Litany was given and then the Bishop-elect answered the usual questions asked by the Primate. While the anthem was being sung the Bishop-elect retired with the presenting Bishops, returning in his episcopal robes. The solemn laying on of hands followed, and the service was concluded.

THE EARLIEST SERMONS of the Apostles were almost entirely concerned with Christ's Resurrection. As we read them in the Acts, it might seem that there was no Christian doctrine but that of the Resurrection. The prophecies which it fulfilled, the consequences to which it pointed, above all, the reality of the fact itself of which they, the preachers of the time, were personal witnesses, this was the substance of the preaching of the Apostles of Christ. And why did they dwell so persistently on the Resurrection, instead of saying more about our Lord's atoning death or about the power of His example, or about the drift and character of His moral teaching, or about the means of grace with which He had endowed His Church? Why, but because before building the superstructure in the hearts of believers it was necessary to lay the foundation deep and firm. If it was true that Christ had risen, then the faith of Christendom in all its vast significance would be seen step by step, but most surely to follow; whereas "if Christ be not risen"—it was one of themselves who wrote it—"then is our preaching vain, and your faith is also vain."—*Canon Liddon.*

AN ITALIAN Bishop who had endured much persecution with a calm, unruffled temper, was asked how he attained to such a mastery of himself. "By making a right use of my eyes," said he. "I first look up to Heaven, as the place whither I am going to live for ever. I next look down upon earth, and consider how small a space of it will soon be all that I can occupy or want. I then look round me, and think how many are far more wretched than I am."—*Sel.*

TWO NEW YORK PARISH YEAR BOOKS

St. Thomas' and St. Mark's Churches Show Their Large Activities

THE GREAT CHAPTER OF THE CATHEDRAL IS ORGANIZED

Other Church News of New York

The Living Church News Bureau.
New York, January 9, 1905.

THE rector of St. Thomas' Church, the Rev. Dr. Ernest M. Stires, said the other day that he did not want that church to be thought nothing more than a Sunday morning club, and it may be safely asserted that no one who has opportunity to examine the splendid record of the past year, in the parish Year Book just published, will be likely to fall into such error. A list of the organizations within the parish gives the names of thirty-one such agencies for work and service, and it is to be noted that not all of them are organizations within St. Thomas' Chapel, but that a large proportion are directly connected with the parish church on Fifth Avenue.

In his preface to the year book, Dr. Stires talks in a most hopeful strain of conditions within the parish and says that never within three years has he been so happy in the work as now. He points out a most satisfactory condition when he says: "The income from our pew rentals is sufficient to pay the running expenses of the church; and we are, therefore, enabled to give all our offerings to missions and charities." The splendid sum which is devoted to benevolences is shown by the financial statement in the book. The total receipts for the year were $175,995 from all sources and for all purposes. Of this amount $45,659 was devoted to the current expenses of the parish church, while three times as much, $130,355, went to other objects. The amounts expended for parochial benevolences were, for the poor $6,692, and for other objects within the parish, including St. Thomas' Chapel, $53,807. Diocesan benevolences included $1,992 for city Church Extension; $3,570 to the City Mission Society; $3,235 for other mission work in the Diocese; $14,500 to Church charities in New York City; and $4,575 for various other diocesan objects. For missions outside the Diocese $37,824 was given, as was $1,550 for theological education and $1,435 for other objects outside the Diocese. It should also be noted that the parish contemplates an extension of its work, for the rector says that the moment the East Side work of the parish (St. Thomas' Chapel, St. Thomas' House, St. Thomas' Day Nursery, etc.) is thoroughly and permanently cared for, attention will be turned to some other locality, perhaps on the West Side, where similar conditions prevail, and the excellent East Side establishment duplicated. It is also intended to enlarge the facilities of the parish church, by rebuilding the rectory and the parish house; plans are now being considered.

The new organ at St. Thomas' Church has already been mentioned in this column, but it must be again referred to in order to note that there began this week a series of organ recitals which is to continue every Tuesday afternoon throughout the season. At the first of these recitals the parish organist, Mr. Will C. Macfarlane, was the player, and he will be heard at many of them. But it is the intention of the rector and organist to secure the services of noted players who may be in the city, and plans are already under way to have an early recital by Mr. Edwin W. Lemare, who has resigned as organist of the Carnegie Music Hall in Pittsburgh and is soon to return to England. The character of the music to be heard at these recitals is indicated by Mr. Macfarlane's programme of last week, which included the Prelude and Fugue in E flat by Bach; the Largo from Dvorak's "New World" Symphony; Mendelssohn's Sonata No. 6; the Libestod from Wagner's Tristan and Isolde; and a Meditation on Hymn No. 13 (Softly Now the Light of Day).

The Year Book of St. Mark's parish also appeared last week, and it presents a record of which the rector, the Rev. Dr. Loring W. Batten, may justly be proud. Dr. Batten has completed five years in this rectorate, and as he himself expresses it, there has been a gradual and steady increase in the number of people connected with the parish. The force of this assertion cannot be appreciated unless one is familiar with the neighborhood to which St. Mark's ministers. The whole district has been thoroughly canvassed under the auspices of the Federation of Churches, the local work being under Dr. Batten's leadership. The work has been done almost annually, the last canvass having been made last summer. In the new Year Book, the rector gives a summary of the results of the work, showing the neighborhood changes for five years, as follows:

"The area included is that between First and Third Avenues, and between Eighth and Fourteenth Streets, and the figures are for 1899 and 1904 respectively. . . . The number of families has risen from 2,064 (1899) to 3,354 (1904), an increase of sixty per cent. Now that means a decrease of sixty per cent. in the comforts of living. A small percentage of this increase is due to the erection of new tenements, but it is safe to say that fifty per cent. is due to the greater crowding of families. There are three families to-day crowded into the space which hardly sufficed for two five years ago. In one of these blocks the increase is more than four-fold. Again in this same period and district we find that the Protestant families have increased from 824 to 892, the Roman Catholics from 985 to 1382, the Hebrews from 255 to 883. While the Protestants, therefore, have but little more than held their own, the Roman Catholics have gained 40 per cent., and the Jews 246 per cent. We may do a very little work among the former, but we can scarcely hope to accomplish anything with the latter. Another interesting fact is that while nearly half the Protestants and Roman Catholics, chiefly Lutherans and Italians respectively, report no Church home, among the Jews only 69 out of 883, or one out of thirteen, are affiliated with a Church. Twelve Jewish families out of every thirteen have no Church connection.

"There is one other fact which indicated the nature of the situation we must face. For years St. Mark's has had on its records many families of German descent, a most worthy class of people. In the part of the district for which figures are available, which virtually coincides with our parish bounds, the decrease in German families is from 794 in 1899 to 484 in 1904. That we can report some gain in spite of these facts is testimony not without significance." Dr. Batten records the fact that as a direct result of this canvass of last summer, eleven families were added to the parish. During the year another deaconess has been added to the staff, Miss H. Alice Nutter, a graduate of the Church Training and Deaconess House in Philadelphia, receiving the appointment.

The first meeting of the Great Chapter of the Cathedral of St. John the Divine was held on Friday, December 30th, and according to the Constitution and Statutes of the Cathedral, there were confirmed the nominations of Canons of the Cathedral made by the Bishop. The following were confirmed: Canons Residentiary, to hold office for nine years, the Rev. Drs. John P. Peters, George William Douglas, and Ernest Voorhis. Canons Missioner, to serve three years, the Rev. Robert B. Kimber, the Rev. Lawrence Henry Schwab, the Rev. William Weir Gilliss, and the Rev. Pascal Harrower. Archdeacon George F. Nelson, who by virtue of his office has, under the Bishop, executive control of the affairs of the Cathedral, and who, in the absence of the Bishop or Bishop Coadjutor, represents him both in Chapter and in Choir, was made the First Minor Canon, the Canon Precentor, and as such has charge of the music of the Cathedral. The Third Minor Canon, who is Bursar of the Cathedral, was also elected, the Rev. John Cornell receiving the appointment. The Minor Canons serve for six years. A Second Minor Canon, the Registrar, has not yet been chosen. The terms of office of all the Canons commence next St. Andrew's day. The Great Chapter adopted a resolution expressing thanks to the Rev. Dr. William R. Huntington for his services in drawing up the Constitution and Statutes and for raising $700,000 for the Cathedral Building Fund.

Mr. Walter Henry Hall, organist and choirmaster of St. James' Church, New York, has been appointed by the Canon Precentor organist of the Cathedral of St. John the Divine. He has already been installed into his office, serving for the first on Sunday, New Year's Day. Mr. Hall ranks among the leading Church musicians of the country and his appointment to the Cathedral meets general approbation. He was the lecturer on Church Music at the Richfield Springs Vacation Conference last summer.

The City Mission Society has added to its staff the Rev. Frank R. Jones, who comes from the Missionary District of Oklahoma; the Rev. John W. Johnson from Southern Virginia, who will have charge of work among the colored people on the West Side; and the Rev. Edward H. M. Knapp. The last named goes to the Church of San Salvatore, where he will have charge of the English services.

Grace-Emmanuel Church, New York, has had to add $10,000 to its mortgage indebtedness in order that it might have a final settlement with the Rev. D. Brainerd Ray, who was formerly the rector of Grace Church, Harlem, and was made rector emeritus of Grace-Emmanuel, some ten years ago, when Grace and Emmanuel Churches were consolidated. There has been some difficulty, and Mr. Ray now resigns his position as rector emeritus and accepts the payment mentioned as in full of all claim upon the parish.

It is pointed out in the *Church Chronicle*, the parish paper, that while it is unfortunate that it was necessary to increase the mortgage, nevertheless the indebtedness of the church

has not been largely increased, for the claim of the Rev. Mr. Ray for $8,000 was a just one, and without the settlement as above related the parish would ultimately have had to pay him, in all likelihood, a much larger sum. The Rev. Mr. Ray is now in charge, under the Archdeaconry of Dutchess, of the Church of the Resurrection at Hopewell Junction.

NEW YORK, Jan. 10—The giver of six hundred thousand dollars to the Cathedral is ex-Governor Levi P. Morton.

THE MISSIONARY PROPOSITION.

BY THE REV. ERSKINE WRIGHT.

WHEN our Lord Christ issued His great commission to His Church, "Go ye into all the world and preach the Gospel to every creature," He prefaced this command with the most remarkable statement that ever issued from human lips—"All power is given unto Me in Heaven and in Earth." We have so completely accepted Him as our God and Saviour that we feel no longer any amazement at the audacity of such a claim; and, singularly enough, the portion of His assertion which we are apt to disregard is not the vaster, higher heavenly one, but the lesser and lower one of earth—"All power is given unto Me in Heaven AND IN EARTH." He distinctly asserts that every power on earth, not only mental and social, but material and carnal, all forces of nature, every kind of resource, riches, influences, and blessings are His, and ultimately must be brought to His Feet. It includes nothing less than this, and we want to show to the reader that the facts of history are proving the truth of this claim of Christ to earthly dominion, and as the prophet Haggai said: "The desirable things of all nations shall come, and are coming to Him and to those who bear His Name."

Taking up the volume of commercial statistics, we pick out at random the little country of Belgium. We see that with only 6,000,000 of people, she is doing four times the trade with other nations that the great teeming land of China does with its 400,000,000. This cannot be because the land along the Scheldt is by nature more rich in resources than the fecund country along the Yang-tse-Kiang and Hwang-ho. Furthermore, we see that what is true of Belgium is but a piece of the fact that the nations which call themselves Christian now own nearly all the trade, riches, comforts, and blessings that this old planet possesses. Can there be any connection between their material wealth and their religion, we ask; and when we proceed to one further observation we are convinced it must be so. The wonderful development of trade and commerce in foreign parts in the last two hundred years, follows the track along which the missionary had sped in advance. Indeed, we can trace the course of past missionaries across seas and up rivers by the routes of modern merchant shipping. AND THE MISSIONARY WENT FIRST. There are men and women now living who can recall the geographies of their school days depicting the great continent of Africa as the dark and undiscovered country, with the exception of certain small stretches along the coast. Look into the geography of to-day, and you see a different picture. To whom do we owe this exploration and development? To a man who landed on the south coast of Africa in 1840, and penetrated alone up the dark rivers and black forests, across deep morasses and wild mountains, not to trade, nor to fight, but to tell the poor savages the Good News of Jesus Christ. He came back to civilization and told of the wonderful continent and its people, and then plunged into the forests again, calling on the world to follow. And it did. So to David Livingstone, missionary, not to some merchant-prince or captain of finance, we owe the opening of that continent which in itself is one-fourth the world's surface and, in mineral and vegetable resources, apparently its richest part. It is such men as he that God makes His instruments to do the great things of life, and is not this bearing out the claim of Christ that all power and wealth of earth belong to Him, and must come into His service? Riches and blessings and dominion are flowing into the coffers of the nations who acknowledge the Christian Faith.

Why the missionary can discover and bring back the treasures that other men cannot, is not hard to discern. There are only four ways to visit a foreign land: as sightseer, as soldier, as trader, as missionary. From the bold, unsympathetic eye of the sightseer, the mere gazer after novelty, the native hides all that to him is secret or sacred. Likewise from the soldier, he conceals his treasure, either burying it in some secret spot, or fighting for it with his very life. From the trader, who comes to drive shrewd bargains, he keeps well out of sight the things that he really values. But the missionary comes, not to gaze in idle curiosity, nor to get gold and sacred things by the force of arms, or by sharp tricks, but to give freely that which the world's material riches cannot buy—the salvation and eternal life of the soul; and when the Good News of Redemption, and the Saviour's love, and the promise of heaven comes to the poor heathen man and woman, their exuberance of thankfulness makes them gladly offer the best they have, their dearest secrets, their inherited treasures, their curious bits of knowledge, everything, as a token of gratitude. And as God has not reserved to any one land or one people all the riches of earth, but has distributed them so generally that each nation and each country has some peculiar blessing or knowledge or resource to offer to the general exchange of humanity, so every land, as it has been drawn into the circle of Christianity, has brought its gifts of gold, and frankincense, and myrrh. If we have sown unto them spiritual things, we have also reaped their carnal things, as St. Paul tells us.

Let me give you three illustrations that show how the comforts and blessings of our daily life in food, raiment, and medicine are often the result of missionary labor. Probably there is no one who reads this but has on some article of silk as part of his or her apparel, and silk we all acknowledge is the material *par excellence* for dress. It was two Christian monks who went to China in A. D. 555, to preach the Gospel, who brought back with them to Europe the silkworm and the secret of silk manufacture. Again, the banana, the favorite of all fruits, was brought, it is said, by a missionary from some island in the South Pacific; and I doubt if we ever sit down to dinner without having on the table some viand for whose introduction we have to thank some humble gospel worker. Turn to medicine—the Jesuit missionaries to South America were told by the natives who lived along the reeking marshes of those warm rivers, that the dreaded chill and fever could be warded off by the bark of a certain tree growing plentifully in those districts. Thus these missionaries brought back to Europe the drug which physicians say, except opium, is the most useful to man—Quinine, originally termed "Jesuits' Bark." Many more illustrations might be given to show how literally true it is that the foods and medicines, comforts and luxuries that make life pleasant to us, are very largely the fruits of missionary endeavor. We have sown the spiritual things of Christ, and we are reaping the riches of the Gentiles, the resources of all people, the treasures of every land, the blessings of all mankind.

What would we conclude from all this? That a proper motive for missionary work is the hope of financial and material return? No. No successful missionary ever went abroad with such a sordid thought. Nothing less than the highest motive, the salvation of souls, drives him north, south, east, and west, over rough seas, up dark rivers, across the ice fields, or through the entangled everglades of the tropics. But we want business men to realize that when they go to a missionary meeting, they are not leaving their common sense and business experience outside the door, nor imagine that a dollar given to Missions is a dollar thrown away in amiable weakness. Every dollar so spent has brought more than its hundred in return to the world's trade and comfort; and the so-called hard-headed business man of to-day who has no interest in Missions, no respect for missionaries, no money to give to the work—he, from his own business standpoint, is the Fool. If you hear of some young man giving up a lucrative position with plenty of chance for advancement, and going to some distant mission field to preach Christ and live a life of prayer and self-denial, do not call him the fool, but thank God for his faith and unselfishness, as an example for you and me; and know also, that by the strange workings of Providence he is following the path that leads to hidden treasures of material comforts, blessings, and riches for all mankind; for all power is given unto Christ on earth, as well as in heaven, and to His Feet the desirable things of all nations shall come.

EVERY MAN was made with this design, to "go forth to his work and to his labor until the evening." So alone can he fulfil his natural destiny, so alone does he display his capacities and resources and gifts. Only under the pressure and discipline of work do these find their bearings and put themselves to proof. He must have some fixed task set him or else he is never sifted, never qualified, never brought to trial. That is the curse of idleness, that it wrecks the primary intention with which a man is alive; it robs life of its purpose. The man who has no work has missed his mark as a man.—*Canon Scott-Holland.*

THE EDUCATIONAL PROBLEM OF THE SOUTH.

By the Rt. Rev. Junius M. Horner, D.D.,
Missionary Bishop of Asheville.

NO discussion of the educational problem of the South can be considered adequate or satisfactory that does not keep prominent before the mind the fact that two races are to be educated there in separate schools, and that in consequence of this double system of schools, the expense is very greatly increased. We must accept this double system as a necessary provision and deal with it accordingly. Northern friends, who are philanthropically interested in Southern Education and who have given the subject sufficient consideration to make a visit through the South for the purpose of studying the problem, realize the necessity of this provision and accept the situation.

There is a phase of this race problem, however, that is not so readily accepted; and if clearly seen and bravely accepted, this phase should smooth over many difficult points of misunderstanding. We should be able to deal with the question without prejudice and without controversy, that both sections of our country may the better understand the problem. The North should be willing to examine the Southern point of view, and though they may not accept that point of view as a satisfying one, yet such examination, if conscientiously made, will necessarily modify many harsh feelings of resentment against the South for present conditions.

On the floors of the recent General Convention, held in Boston, was heard more than once a phrase that found its way into the Pastoral Letter of the House of Bishops, which alludes to the negro as "A race brought to these shores by no choice nor consent of their own." Such phrase has the tendency either to excite pity for that race, because they were brought to these shores, or resentment against those who are responsible for their being here.

First then: Is the negro race in America, now numbering some nine millions of people, to be pitied because they have been brought to these shores? If they are in better condition here, than they would have been, if left in Africa, it would seem that the pity is undeserved. Can those who have used this phrase point to nine millions of the negro race anywhere in Africa to-day who can approach in civilization or in civic and religious freedom the nine millions of the negro race in the United States? The rapidity with which this race has been brought from savagery to their present condition in America has not another parallel in all history. If this be true, it is difficult, from the Southern point of view, to see why there should be pity excited for this race because they are in America.

The other tendency of the phrase is towards resentment against those who are responsible for the negro's presence in America, and the question naturally comes up, Who are responsible? An examination of the history of slavery shows clearly that both sections of the Union, North and South, are equally responsible.

"Mr. Geo. H. Moore, librarian of the Historical Society of New York, and corresponding member of the Historical Society of Massachusetts, has shown that Massachusetts was the first community in America to legalize the slave trade and slavery by legislative act; the first to send out a slave-ship; and the first to secure a fugitive slave-law."*

Virginia preceded Massachusetts by six years in prohibiting by legislative act the importation of negroes to be sold into slavery.

As slavery became unprofitable in the North, the slaves were sold to the South.

A large and growing number of gentlemen in the South, before the war, were opposed to slavery, and the institution of slavery would have been abolished without the shedding of blood and at greatly less cost to the Government, had not certain politicians, North and South, been too precipitate.

As a fair examination of history shows that both sections are responsible for the presence in this country of the negro, so now a responsibility rests upon both sections to continue the education and enlightenment of the race. It can be done adequately and harmoniously only by coöperative effort on the part of both North and South. The time has come for Christian philanthropists to cease to allow the political agitator to stir up continual friction over this race question. The negro is here to stay, and his principal home in the future will be in the South. As a slave he was worth more to the South than to the North, so as a free man he is worth more, and the question of economics will continue to determine the dwelling place of this race in America. The greater responsibility for the education of the Negro rests upon the South and the South has not repudiated the responsibility, although the burden has been a very heavy one, and under existing circumstances continues to be heavy. The public school funds are divided between the races, and the South spends annually something over seven million dollars for Negro education, and philanthropists from the North add to this about one million dollars more.

If we could eliminate the unkindly feelings aroused unnecessarily by the politicians, we might deal more successfully and more satisfactorily with the whole problem. The South is not hostile to the Negro, but feels kindly towards him. There is no jealousy on the part of the Anglo-Saxon of the South for fear the Negro may outstrip him. He knows and feels his superiority. Individual exceptions do not alter the truth of this general statement as a race question.

We must not lose sight, however, of the fact that the Negro is not the only laboring man in the South. The cotton patch is preëminently the field of labor of the Negro, and yet more than half the cotton of the South is made by white labor; and in other departments of labor the whites outnumber the blacks by a much greater margin. The South is comparatively poor, and cannot deal satisfactorily with its complex educational problem, and needs help. Nine-tenths of the people live on farms, and this again adds to the expense of education. The children of cities can be more economically educated than those of the rural districts. The rural district school of the South is in session only about four months in the year.

There is needed industrial and agricultural training in every community, and while the public school fund is insufficient to provide for such training at present, it is the most helpful way in which money from outside can be used. An industrial school in the neighborhood will serve as a model and should not be on such an expensive scale as to be beyond the possibility of attainment by the State from public funds. Each state of the South has an Agricultural and Industrial College, but every two or three counties should have a primary industrial school for the children of those counties. Not five per cent. of the children ever have the opportunity of a high school or college training, but an industrial training of some kind should be placed in reach of all.

Philanthropists are spending about one million dollars each year in giving this industrial training to the black laborer of the South, and it is only reasonable and fair that something similar should be done for the white laboring man, that he may have at least an equal chance in equipment with the negro laborer. This is not an idle suggestion, but an important harmonizing factor in the solution of this problem. The best informed contributors to the education of the Negro realize the necessity of obtaining the sympathy and coöperation of Southern white men to produce the most satisfactory results. This coöperation and sympathy can be secured most effectively by the manifestation of an interest on the part of the North in the education of both classes in the South. The only possibility of securing these industrial schools for many years to come will be through private benevolence. The public school fund is sufficient at present to maintain only primary schools of the simplest kind for four months in the year.

LOCATION OF MODEL SCHOOLS.

There is one section of the Southland that seems preeminently suited for the establishment of model industrial schools for the whites. The highest plateau of the Southern Appalachian Mountains is located in western North Carolina; from this plateau the streams flow north, south, east, and west. It is the highest part of the United States east of the Mississippi River. On this plateau are living more white people to the square mile than in any other part of the South. It will be the centre of the National Appalachian Park when established, and even now there are more visitors from all parts of the South to these mountains than to any other part of the South. The schools established here would readily serve for models to the whole Southland, and would necessarily have inestimable educational value. Is it worth the consideration of those who are already interested in Southern Education? There are about twenty counties in this part of North Carolina, and seven or eight industrial schools would supply the needs of the whole section. One million dollars will establish the eight schools and equip

* Rev. Dr. R. F. Campbell—*Some Aspects of the Race Problem in the South.* See also on this subject: John Fiske's *The Critical Period of American History;* Hamilton W. Mabie and Marshall H. Bright's *The Story of America;* and White's *Lee and the Southern Confederacy.*

them in such manner as will enable the people themselves to maintain them. Each school will be located on a good farm, and the principal training in each will be in household and farm work, in those departments in which nine-tenths of the pupils will be engaged after leaving school. In each school also will be established some special industrial plant, such as printing, carpentering, blacksmithing. Half the money will be put in endowment and the other half in buildings and equipment. Each of the schools will care for 250 pupils and at less than half the expense per pupil of Hampton or Tuskegee.

The writer has had many years of experience in school work, and knows from observation and experience that these small schools can be maintained more economically and serve more people satisfactorily than if the eight schools were combined in one institution like Hampton or Tuskegee. Will not some friends who are interested in this most important philanthropy of the South give the writer an opportunity to go over the details of his plans and help develop the same?

FIRST OF THE PROPOSED SCHOOLS.

Already at Valle Crucis, in Watauga County, has been started an Industrial School of the kind proposed.

A valuable farm of five hundred acres has been purchased and the central school building and barn have been erected. The school thus far has cost about $25,000 and we need $50,000 more to build dormitories and equip the school, and fifty thousand as an endowment. With such equipment, the farming people of the neighboring counties will keep the school filled with pupils and will not ask for further outside help for maintenance.

Can a more reasonable and economical method be devised for enabling a most worthy people of the best Scotch-Irish ancestry help themselves in a way best for themselves and best for the commonwealth? Is it not a reasonable suggestion that as a million dollars are given annually for industrial training for the colored laborer of the South, a like amount be given at least once for the establishment of training schools for the whites?

This would be in the line of solving the most important problem of the South to-day, that of giving industrial training to the children, and would go far towards demonstrating the existence of the good-will that should prevail between the two sections, and would show a real desire on the part of such well-wishers to help the South bear the heavy burden laid upon her in this double educational problem.

CHRIST S APOSTLES.

By C. H. Wetherbe.

THERE are several things connected with Christ's choice of the twelve young men who became His Apostles, which are apt to be overlooked even by those who have read the Bible many years. As one studiously reflects upon the subject, he becomes more deeply impressed with the thought that the choice evinced a comprehension of the qualities and possibilities of the young men which was far above human capability. It is especially noteworthy that not one of the men had arisen to any prominence in society. None of them had achieved distinction in the literary world. So far as any existing record shows, not one of them was noted among his fellows as being a young man of brilliant intellectual gifts. The educational training of each one seems to have been ordinary, rather than extraordinary.

In our day and land, the promotion of a young man to some very conspicuous office in Church or State, is preceded by a considerable experience in kindred official affairs. There is a gradual ascension to higher honors and responsibilities. But it was not so in respect to those whom Christ made His Apostles. It is probable that not one of their acquaintances, nor even their most intimate friends, supposed that any of the young men were qualified for the apostolate, or would ever become sufficiently capable. We may belive that many of their acquaintances smiled incredulously when they heard of Christ's choice of the men, and also predicted their failure.

But see how completely that choice was vindicated. Note the great talent which those of the apostles who wrote the Gospels, and some other parts of the New Testament, displayed. How many, among the thousands of professional literary men of our day, can equal the apostles in their literary work? Observe, too, that all of the apostles, except Judas, maintained the highest grade of moral character all through life. And if the exigencies of the plan of salvation had not made it necessary to have among the apostles a man like Judas, every one of them would have been such as to have sustained a blameless character to the end of life. Each was admirably adapted to fill the precise place in the apostolate to which he was assigned, and their selection and service attested the superhuman wisdom of their Lord and ours.

IN HAUTE-SAVOIE.

I.

Is it a dream that I did climb
By diligence, the mountain way,
All in the golden, sweet June-time,
From Gare le Fayet Saint Gervais?
A dream—a picture! Bristling peaks
And depths that make the head to swim,
Summits still clad with snow in streaks,
Shining in sunlight, distant, dim;
Frowning above, all straight and high,
Fir-clothed, grass-grown, and torrent-rent,
Or, standing like a fortress nigh,
With huge, Titanic battlement:
But ever flowers beside us grew—
Roses, sweet-woodruff, fox-glove pale,
The scabious, corn-flower, harebell blue,
All that makes glad and bright the vale.
Here, nestling in a bed of green,
Scarlet and wild, the strawberry glows,
Impetuous, from its source unseen,
Across our path the torrent flows.

II.

What face is this, with smile benign,
Now gleaming clear, now wrapped in clouds,
With eyes that hospitably shine,
Or shield their light in murky shrouds?
'Tis thine, Mont Blanc, that presence grand,
Which greets us nobly on the way,
Lord of this glorious Alpen-land,
Attended by Dome de Gouter,
Tacul, Mandit, and du Midi;
The stern Aguilles keep their guard;
And in thy vale, sweet Chamonix,
All Peace and Joy are held in ward.
So near they seem, the snow-clad heights,
Yet lost in clouds their summits are,
Companions meet of icy nights,
Of sun and moon and twinkling star.
There Science reads the heavens bared,
The sun's and meteor's course she tells,
And on the slopes the milky herd
Feed to the music of their bells.

III.

The sullen glaciers grind their way,
Bossons, Taconnaz, Mer de Glace,
And Arveiron joins the waters grey,
Of Arve, that thro' the valley pass
With rushing cadence. Le Brevent
Spreads her green wing before the town,
While opposite, the sky along,
The dark Aguilles guard and frown.
I see Le Betiere's white cascade
Dash down her rocks, so high and far,
No impress on the ear is made
Of her tumultuous roar and jar.
Quaint windows, with their carven store,
The tinkling herd-bell on the air,
Hard by the Arve's incessant roar,
The gay-sashed guide upon the Square.
The little maiden's shy "Bon jour,"
The cool, pure breath of morning's prime:
Still does the mountain-vision stir,
Of Chamonix and sweet June-time.

IV.

We come and go in tourist-wise,
Armed with the slender alpen-stock,
Seeking the light in lonely skies.
The lammergeier of the rock
Wheels grimly o'er the profound abyss,
Watching our progress as we pass.
Full many a banquet has been his,
Partaken in the deep crevasse.
Eager to climb, like De Saussure,
Summer's gay children have their way;
Fatigue and perils they endure,
The sleepless night, the toilsome day.
The avalanche, hurtling all unwarned,
Stays not their feet, and those pale stones
In English churchyard reared, are scorned,
Marking the venturous climber's bones.

London, Ohio. Katharine Dooris Sharp.

THERE is a sunshine that is home-made, and there are people who carry their own sunshine about with them. These are the kind, the generous, the pure, the good.—*Selected.*

Helps on the Sunday School Lessons

Joint Diocesan Series

SUBJECT—"*The Mighty Works of Our Lord and Saviour Jesus Christ.*—Part I.

By the Rev. ELMER E. LOFSTROM

THE HEALING OF ONE SICK OF THE PALSY.

FOR THE THIRD SUNDAY AFTER THE EPIPHANY.

Catechism: Fourth Commandment. Text: St. Matt. ix. 2. Scripture: St. Mark ii. 1-12.

THE Lord Jesus had been absent from His home at Capernaum for some time. He had been preaching and healing in the cities of Galilee. You will remember that on the Sabbath evening before He left Capernaum, He had healed all the sick and helpless who were brought to Him. When we studied that lesson, it was said that there was one man in Capernaum in need of healing who was not brought because of his own unwillingness. This lesson tells the story of that man.

One of the great lessons to be drawn from this story is, that of the power of sin to separate us from our Saviour. This can best be drawn by making as vivid as possible the story of this man who needed healing such as the Lord Jesus could give quite as much as anyone in Capernaum, and who yet had refused to come. That he had been unwilling to be brought may justly be assumed from the fact that he had four such good and persistent friends who would have brought him had he desired. But more than that, the story as here told, and the Master's treatment of him, agree with this supposition.

Even now he was "brought." The terms used imply that he himself was not the chief mover. Rather does it seem that they had at last gained his consent to be brought. There was something in the man's heart which made him dread the coming. It was not that he doubted the Master's power. Rather was it the sense that his disease had been justly visited upon him, and, in all probability, had come as the direct result of sin. And so the man had not been willing to face this great Teacher. At last, however, he consented to be brought, having heard how that on that former occasion He had not refused to heal anyone who was brought. But when they came with him they found that the house was filled with people come to hear "the word" which He was preaching, and there was no way of bringing him into the house.

The house where He was speaking had the rooms arranged about the inner court. It was probably in that inner court that He had taken His stand, and the crowd reached out through the door. This inner court was not usually covered, but a light roof was used sometimes. Over this room there was a roof of tiles. The men who had brought their friend, when they found that they could not bring him in at once into the presence of the Master, would risk no delay. They had his consent to be brought, and they felt that their opportunity was a present one. So they carried him up the stairs which led to the flat roof from the outside of the house. And finding the roof covered, they took up the tiling and then at last they let their friend into the presence of the Saviour.

The Master read all that was in the man's heart. All the questionings, all the dread of the sin, were seen by Him. So, instead of removing at once the affliction of the man's body, He spoke those wonderful words, "Son, be of good cheer, thy sins be forgiven thee." That was better than to have healed the palsy. The removal of the sin was the greater need because it had a greater power and affected the higher part of the man. But the scribes who heard it were shocked instead of being thankful. They thought that they had never heard such blasphemy. Their questionings were answered before they were uttered. The Master condescended to their weakness, and gave them a proof. No one could really see if a man's sins were forgiven, at once. But the man's other trouble was one, the removal of which all could see, and yet no one could say that it was an easier thing to do than to remove sin. So, as a proof of the invisible work, He did this other mighty deed which all could see. At His word the man rolled up the mat upon which he had been brought, and walked out before them all. The one proved the reality of the other.

If the story tells of the power of sin to keep a man away from his Saviour, who alone can release him, it also tells of the value of true friends. It shows us how we may be such friends to the needy. The man's friends were not confined to the four who carried him, as a careful reading of verse 3 will show. These friends had themselves seen and heard the Lord Jesus. Some of them had very probably been among those whom He had healed that Saturday night. They went to the man who had not seen His face, and so could not believe that He would heal a sinner like himself. During the long absence of the Master from the city, they had convinced the man and gained his consent to be brought, if the Healer should again come to Capernaum.

When the opportunity came, they were not easily turned from their purpose. The hindrances which they found in the way became opportunities for the expression of their determined faith. This came as a natural result of their trust in the Master's power and willingness to heal. Because they had firm belief in that, the obstacles, which seemed great in themselves, were easily and successfully overcome.

The effect upon the people of what they had seen and heard brings out strongly, and in a vivid way, the true character of the Master. They had heard Him speak "with authority" in the synagogue. They had seen His miracles of healing. They had been astonished, and all over the city there had been discussed these wonderful things. But now, as they heard Him forgiving sins, and proving that power to be His, they felt a new fear and awe. The three synoptists all record the fear that came on all, and tell how, that as a result, they all glorified God who had sent such power to earth. St. Mark and St. Luke each have made record of a typical remark made that day by the people as they went to their homes: "We never saw it on this fashion," "We have seen strange things to-day."

The criticism of the scribes bears witness to the same fact. They said: "Why doth this man speak thus? He blasphemeth! Who can forgive sins but God only?" Friends and enemies all felt that they had that day seen One who was exercising power that belongs to God only. How is it to be explained?

Correspondence

All communications published under this head must be signed by the actual name of the writer. This rule will invariably be adhered to. The Editor is not responsible for the opinions expressed, but yet reserves the right to exercise discretion as to what letters shall be published.

TWO-SERVICE-A-WEEK PARISHES.

To the Editor of The Living Church:

IN your issue of December 31st, you speak of the priest of the early nineteenth century ideals being "gathered to rest with the dodoes of earlier ages."

To be classified with simpletons and fools (*Century Dict.* definition of dodoes) seems rather a reflection upon the parish priest of even less than fifty years ago, whose "two-service-a-week parish" labored as hard in its way as does the modern parish for the advancement of the Master's Kingdom. To some of us who learned their catechism at the feet of godly and pious, yet old-fashioned "two-service-a-week" clergymen, this is offensive and unnecessary. HENRY VON B. NASH.

North Newcastle, Me., Jan. 1, 1905.

[It is perhaps even more "offensive and unnecessary" to assume that THE LIVING CHURCH intended any reference to "simpletons" or "fools." The analogy to "dodoes of earlier ages" is that the described conception of priestly duties, like the "dodoes of earlier ages," is now practically extinct.—EDITOR L. C.]

"RELIGION IN ITS MILDEST FORM."

To the Editor of The Living Church:

I WAS much interested in the account of the Church's work in Southern Brazil, published in your issue of December 10th. Was, however, the statement that some of the members of the Theological Seminary are "representatives of the best families" of that region, of such importance that it deserved to be mentioned twice? It has often occurred to me that, when the Protestant Episcopal Church ceases emphasizing the "best family" idea, we shall be in a position to become something more than a relatively insignificant portion of American Christianity.

The following bits of conversation, recently overheard by me, may be illustrative of what I mean. Two ladies from

the city of Washington were discussing the relative merits of the religious communions to which they belonged. The elder, whose father had been a Methodist clergyman, and who was herself a member of that persuasion, delivered herself thus:

"My father always said that if I got religion, I would have it in its mildest form. Of course, he meant I would be an Episcopalian."

I regret that I cannot reproduce the charm of her Southern accent.

The younger lady, who had been recently confirmed in a Washington parish, distinguished for its connection with the General Convention, expressed her dissatisfaction with the Episcopal Church because of the article in the Creed which states that our Lord descended into hell. She said:

"I have searched my Bible from one end to the other, and there is no such doctrine in it"!

I may add that her remarks showed that she had not only been recently confirmed, but that she had lately graduated from a "Church" school for young ladies, which, if one may judge from its prices, appeals to "the best families."

My point is that when our Church schools begin to teach the elements of religion contained in the simplest creed, and cease being "finishing" institutions for a very small part of the people; or failing that, when rectors really instruct their Confirmation classes; or when books setting forth the claims of the Protestant Episcopal Church place emphasis on other subjects than that Thomas Jefferson had a Prayer Book, or that George Washington attended "our church" (though he didn't kneel, Bishop White having never seen him in "said position"); or that a large number of the signers of the Declaration of Independence were Churchmen, then we shall not lay ourselves open to such remarks as that given above, crude though it may be.

It will be a happy day, Mr. Editor, when our actual reputation among outsiders will no longer be that ours is the most fashionable Church, but that through us the poor have the Gospel preached to them. A Bishop lamented in your columns not long ago, that we are the tenth denomination in point of communicants. One might as justly expect rapid growth of a man confined in the spiked interior of the Iron Virgin at Nuremberg as of the Protestant Episcopal Church, bound down as it has been, to a large extent, by a thousand and one cautious, hesitating, statesmanlike (how we hang on that word!) proprieties and conventionalities.

Truly yours,

H. M. RAMSEY.

Marburg a. d. Lahn, Germany, Dec. 18, 1904.

THE DATE OF THE BIRTH OF CHRIST.

To the Editor of The Living Church:

THE very interesting paper on "The Date of the Birth of Christ," by the Rev. Wm. Hyde in the issue of THE LIVING CHURCH for December 31st, contains much that is of merit but, in addition, not a few errors that it may be well to point out.

He states, on the authority of Edersheim, that "Herod's death is known with absolute certainty as about the 12th of April, 3 B. C." This is a mistake. Edersheim—in agreement with all scholars—gives the date as A. U. C. 750 (Vol. I., p. 218), or 4 B. C. (Vol. II., p. 704). Moreover, on the latter page he declares in unmistakable terms: "The birth of Christ could not have possibly occurred after the beginning of February 4 B. C." As December 25th of B. C. 4 is considerably "after the beginning of February," Doctor (*not* "Professor") Edersheim, whom Mr. Hyde describes as "perhaps the greatest authority on the subject," must be numbered among those "who say" Mr. Hyde's date "is untrue."

It is very surprising to find Prof. Ramsay's name among the list of Mr. Hyde's authorities. Prof. Ramsay has discussed the date most exhaustively in his monograph *Was Christ Born in Bethlehem?* and the conclusion he reaches is, that the Nativity occurred, not in the year 4 B. C., but in the year 6 B.C. The enrollment under Quirinius (*not* "Quirinus") can by no possibility be brought down to a later date than 6 B. C. And the only theory under which *that* date can be accounted for, since the enrollment should have taken place in 9-8 B. C., is the (unobjectionable) hypothesis that Herod procured a delay in order that Jewish prejudices might be satisfied by a census adapted to their racial characteristics.

Mr. Hyde's argument from the "conjunctions of Jupiter and Saturn and the planet Mars" is old, but no reliance whatever can be placed on it. And Kepler, Ideler, and Pritchard, to whom Mr. Hyde refers, all argue for 7-6 B. C., even supposing that any weight can be attached to their theories.

The argument based on "the course of Abia" is a purely hypothetical deduction from undemonstrable premises. The Talmudic tractate *Bab. Taanith* (fourth century or later), states that at the destruction of the Temple, the course of Jehoiarib was on duty. On this one statement the whole argument hangs. And if valid, it clashes with the date of Herod's death.

With regard to Quirinius' relation to the first census, Mr. Hyde is quite wrong. P. Quintilius Varus became governor of Syria in 7-6 B. C. and continued in that office until after Herod's death. Quirinius could have been nothing more than some legate extraordinary in charge of the census, although quite properly entitled to the rank of ἡγεμών. And Tertullian, whom Mr. Hyde quotes, says expressly that the census was taken under Sentius Saturninus, Varus' predecessor (*Adv. Mar.* iv. 19). It is possible to reconcile this with a date of 6 B. C., but scarcely with 4 B. C.

Mr. Hyde appeals to the testimony of the Fathers concerning the Roman records. Are we to suppose that those records gave the date, place of birth, and parentage of every child in the Roman Empire? (This supposition regarding the records, Dr. Edersheim most certainly did *not* accept.) St. Irenæus was moderately familiar with Rome, but knew so little of such a record that he actually writes that our Lord's age exceeded forty years (*Adv. Her.*, ii. 22). That the Roman records contained Pilate's report of the Crucifixion there is some reason to believe, and the references to the Nativity are probably computed, more or less roughly from that, if they have any basis at all. As Christ's age at His death is uncertain, these computations have no value in any event.

It is unnecessary to analyze Mr. Hyde's patristic citations in detail. It may be noted, however, that he antedates Eusebius by exactly one century and that the praise he lavishes on the style of Sulpitius Severus cannot be extended to that writer's accuracy—he was one of the most careless of historians. A most patient study of Harnack's *Chronologie* has failed to bring to light any fragment of the writings of Telesophorus of Rome, even in the form of a quotation by a later writer.

To save myself from the risk of being classed among "magazines, journals, encyclopedias, and radical writers," I will make a quotation from a most Churchly and orthodox source, Pullan's *Christian Tradition*, p. 177:

> December 25 was reckoned in Western Europe as the birthday of our Lord before it was openly observed as a festival. The first witness to this belief is Sextus Julius Africanus in A. D. 221."

I will not multiply authorities. They are countless. December 25th is a possible date, but the tradition is not generally established until the fourth century; 4 B. C. is, I believe, quite impossible. But the Church does not require us to accept her feasts as marking the days of historical events. Else why should she place the Epiphany after Innocents' day and the Visitation after St. John Baptist's Nativity? The Church asks us, merely, to observe those days in honor of the event, with all reverence. To attempt, as Mr. Hyde seems to do, a defense of the actual historicity of the date, with the feeling that one is defending the Faith and confuting unbelievers, is a task that seems most unprofitable.

BURTON SCOTT EASTON.

University of Pennsylvania,
Philadelphia, Pa., Dec. 31, 1904.

REORGANIZATION WANTED.

To the Editor of The Living Church:

I NOTE certain expressions which are interesting in two communications in your issue of December 24th.

In the letter from the Rev. H. H. Phelps on "Education of the Children of the Clergy," there is a remedy that would, in future years, solve the difficulty, namely, this: Clergymen should exercise ordinary prudence and forethought and not marry on an income of $500 or $700 a year.

He also states that many individuals do not give as large a sum to the Church as to the Government for taxes. This is not true of the very wealthy nor of the man of moderate means nor of the poor man. The two latter classes undoubtedly give more to the Church (if they attend church at all) than to taxes. Suppose a man lives in an average community, where taxes are somewhere between $15 and $30 a thousand. There

are fifty-two Sundays in the year. From regular parishioners additional calls add to the contribution. A man in moderate circumstances will probably give twice as much as he does to taxes, in each year.

The very rich do not live in small country parishes, and any thinking man who reads of the large sums given to church, charities, public good works, etc., by the very rich of these days, will grant that they give of their wealth liberally. But of course the small country parish does not benefit much by it.

The whole thing resolves itself to this: The business affairs of the Episcopal Church in the U. S. A. are not run on modern business principles. In order to demonstrate this, let us look at the two letters of the Rev. H. S. Sizer of Oswego, N. Y., and Rev. F. D. Hoskins, Secretary of the "Society for the Increase of the Ministry."

Mr. Sizer criticises, with considerable justice, the expenditure of one-third of the fund for the above purpose available in any one year for the salary of the treasurer. It may be necessary, but it is not good business. That does not strike at the root of the matter, however. Consider this question, How many theological schools are there in this country? Why not have two schools, one on the Atlantic and one on the Pacific coasts?—possibly another may be needed in the Middle West. Why have more? Could not two or three schools handle all the students? Would it not be better business to be more economical in the plant? When the finished product can be produced from a few sources, why have a score? It is not good business.

Now to go back to the Rev. H. H. Phelps' letter, from Lenoir, N. C.

He states it justly when he says that a properly trained clergyman must be educated for several years and does not earn wages during that time. It is the same in the law or medicine, or any other profession. The expenditure for education is his stock in trade, his capital invested in brains. Therefore the work of his brain should be paid for fairly, not at some fancy price, but he should be insured, during good conduct, a decent living.

Now the trouble is, in the Episcopal Church, that each parish stands by itself.

Apply this to any other business, and where will it come out? In ruin. Take the Standard Oil Company, for example. Does the above principle apply? Decidedly not. That is why it is successful—at least that is one reason. It is run as *one* business, and not as a *thousand*. If a branch plant in some small or uncultivated field fails to pay expenses the first few years, it is helped from the proceeds of other more successful ventures. It is not helped by begging and receiving charity, but by a wise grant from the head of the business at the home office. It is given to in proportion to its needs by one who understands them.

Take two churches, one-half mile from each other, in the same city. One is rich and fashionable and the other poor and lowly. If both turned their proceeds into a common fund and received their disbursements from a central source, each would be more prosperous and more useful. Then, too, parishioners ought to be made to go to the church nearest their home. If they do not care to attend the nearest church, they ought to pay to it anyway, and then go where they please to worship.

The property of each parish should be owned by the Episcopal Church itself, and not by the parish. The rectors of the churches should be appointed by the Bishop, and not elected by the vestry of each parish.

Since we are "one Church" and have "one doctrine," we should be one Church and not a loose confederacy of separate churches. This ought to be carried into the rules for the services so that services are uniform everywhere, except in non-essentials. It should be allowed for any given church to have a vested choir or not, but the frequency with which the Holy Communion is offered should be fixed by rule of the Church, and not left to the private judgment of the parish priest or of the vestry.

This separateness and lack of uniformity and lack of true union is apparent everywhere. I could cite many other examples. It is a standing reproach to the Church and the greatest impediment to her progress and future success. It is the first step toward Christian unity. Before we can consolidate with any other Christian sect or body we *must* be *one* Church and have *one doctrine,* both in our business affairs and in our services and internal administration of parishes. I heard that this subject was once presented to the General Convention, but got no further than to be tabled by a committee. What the affairs of our Church need more than anything else is *reorganization.*

Respectfully yours,
(Dr.) G. S. Whiteside.

Portland, Ore., Dec. 27, 1904.

A CURRICULUM FOR SUNDAY SCHOOLS.

To the Editor of The Living Church:

THERE has recently come into my hands for critical examination, a folder drawn up by the Rev. Charles Scadding of La Grange, Illinois, outlining a course of study for use in Sunday Schools and for the children of the Church. As a graded system it is pedagogically sound, arranging lessons, published by The Young Churchman Co., according to ages and mental capacity of the children. The scheme seems to me to be admirable. It ought to go far towards remedying that lack of system and order which has been the bane of almost all Sunday School teaching. It gives a flourishing tree in place of a heap of brushwood. Best wishes for the success of this plan in its practical working.

E. R. Cole,
Principal Lyons Township High School.

December 20, 1904.

THE ORNAMENTS RUBRIC.

To the Editor of The Living Church:

IN an issue of The Living Church several numbers back, you imply that the Scottish heritage of the American Church justifies our adoption of the ceremonial provided for by the Ornaments Rubric.

The ancient Church of Scotland became extinct in 1603, on the death of Bishop Beaton. The Episcopacy was restored later, but it came from English hands, and the new Bishops perpetuated English traditions. The Non-Jurors, too, who joined them after the usurpation of William of Orange, were men who had long labored to restore in England the ceremonial of the Rubric; indeed, their principal ritual contention was for the Mixed Chalice, which is covered by the Rubric.

Moreover, the tradition of the old pre-Reformation Scottish Church did not differ from the general English use, as practically all the Scottish Dioceses had adopted the Liturgy and Ceremonial of Sarum, which later became the point of departure for the Edwardian alteration in the worship of the reformed Anglican Church. Therefore it does not seem to me that anything can be argued from *Scottish precedent* for the non-observance by the American Church of the ceremonial of the Ornaments Rubric.

Yours truly,
Cambridge, January 3, 1905. Harold W. Bell.

[The Living Church did not maintain that "Scottish precedent" justified "the non-observance by the American Church of the ceremonial of the Ornaments Rubric," but that in addition to that ceremonial it would justify, in the way of common law, such additional ceremonies as were of force among the Scottish Non-Jurors.—Editor L. C.]

THE WORD "MASS."

To the Editor of The Living Church:

MAY I enter the discussion over the word *Mass?* There is but one thing I wish to draw attention to—the word *celebration.* The writer of the article given by the Rev. E. B. Taylor thinks this is an unhappy selection of a word, for it might apply to the Fourth of July or some other such time. Evidently the compilers of the Prayer Book did not think so, for in the most sacred prayer of the whole Eucharistic service they gave us the verb form in the sentence: "Wherefore . . . . we thy humble servants do *celebrate* and make here before thy Divine Majesty . . . . the memorial thy Son hath commanded us to make." With this use of the word it is difficult to see how any one can object to the noun *celebration*—especially when it is customary to use it with Communion, Eucharist, etc. I had seen the article from the parish paper before it appeared in The Living Church, and thought then the editor must have been writing carelessly.

All the reasons given for the revival of the word *Mass* seem to be weak. No one yet has shown that *Mass* means even as much as any other name we use. "Go in peace" (if it does mean that, and there is great doubt, for some authorities say, "Go; you are dismissed") is the best etymology offered, and that is far from equal with the various names we have. How *Mass* sums up all the other words without giving undue prominence to any one, does not readily appear.

On the whole, I think Mr. Thorne will be quite justified in

retaining his opinion that each of *Communion, Eucharist,* etc., means much more than *Mass,* and I heartily agree with him: therefore I believe it is unwise to revive a weak word at the expense of a strong one. Better spend our energy on something that is vital, and agitate or instruct for a change of name where it ought to occur. The Eucharist is already well named: the Church is not. So any time we have to spare on enlightenment will be well spent in causing our people to see their branch of the Kingdom as The American Catholic Church.

All Saints' Rectory, Yours sincerely,
Brooklyn, Michigan. W. R. BLACHFORD.

A PROBLEM OF CITY MISSIONS.

To the Editor of The Living Church:

HERE is a problem in city missions. How long are we responsible for the irresponsible? We go out into the highways and hedges and compel them to come in; we find a point of contact and begin to build from that; we bring them to Holy Baptism, and perhaps to Confirmation also, and then—then they move away, into some distant part of the city, or into some other city, and they are only half caught.

They are irresponsible, yes. They never think of asking for a letter to a clergyman near their new homes, or of being transferred if they are communicants; they never even tell you they are going to move; you miss them and make inquiries, or you attempt to call and find them gone.

Is it right to say "I have done my duty"? Is it right to remove the names of the unbaptized, or the merely baptized, from our lists, and put the names of the communicants aside in the hope that they may find their way back to us again, and let the matter rest there?

Or does our duty to these irresponsible ones extend to a vigorous attempt to find out what has become of them, and an endeavor to get them connected with another parish near where they have gone, that so our work may be continued, and they may be saved to the Church?

It seems to me that it does. For if they lose Church connection, if they are not kept after, they will soon become indifferent, and the next priest who finds them in the highways and hedges will have the work to do all over again.

Do the clergy try? The writer frequently has to make many inquiries and write many letters before stray people are located. It is then his custom to write to the nearest rector, stating the case and asking his interest in the persons. From some come cordial responses and coöperation; from others no response at all!

But worse than this: although working in a largely missionary section of a large city, and among a very migratory people, it is only very rarely indeed that we receive such a letter from a brother clergyman. We only learn of these cases when a census of the whole locality is taken, often months too late for really effective work. Yours very truly,

Baltimore, January 6th, 1905. ARTHUR P. KELLEY.

IN PRAYER, we are not thoughtful, recollected, calm. The spirit of the age in which we live, the spirit in which so much of our work is done, the spirit of eager, impatient haste goes with us into the sanctuary, into the secret place of the tabernacle of the Most High. The "Chapel of the heart," as it has been called, is not the quiet retreat it should be. So "we rush in where angels fear to tread." We forget the counsel of Solomon, "Let not thy heart be hasty to utter anything before God," and the soliloquy of the Psalmist, "Be still and know that I am God."—*Selected.*

JUSTIN MARTYR, one of the earliest writers, in his "Apology" to the heathen in behalf of the Christians, says: "We who once hated and murdered one another, we who would not enjoy the same hearth in common with strangers, on account of the difference of our customs, now live in common with them, since the appearance of Christ; *we pray for our enemies;* we seek to persuade those who hate us unjustly, that they may direct their lives according to the glorious doctrines of Christ, and may share with us the joyful hope of enjoying the same privileges from God, the Lord of all things."—*Selected.*

ON THE FIRST Easter Day the graves were opened, and the dead came forth and went into the holy city, and were seen of many. If the city of our heart is holy with the presence of a living Christ, then the dear dead will come to us, and we shall know they are not dead, but living, and bless Him who has been their Redeemer, and rejoice in the work that they are doing for Him in His perfect world, and press on joyously towards our own redemption, not fearing even the grave, since by its side stands He whom we know and love, who has the keys of death and hell.—*Phillips Brooks.*

THE INSURANCE BUSINESS.

BY ROLAND RINGWALT.

ANY business may be of interest to the man who profits by it; but of all occupations known to humanity, insurance is perhaps the most varied and curious. It mixes with family life, romance, trade, war, and politics; it asks all sorts of questions of the physician and the parson, it appeals with equal directness to the millionaire and the washerwoman.

We do not, as a rule, write verses, unless they are satirical rhymes about insurance agents, and innumerable poems have been written about the mediæval pilgrims who journeyed to the Holy Land. But the pilgrim understood the value of insurance, and before he left home paid a certain sum which guaranteed that he would be ransomed if he were captured by the Moors.

After the pilgrim became a memory, American sea captains bought policies which provided for their redemption in case they were enslaved by the pirates of Algiers. The old organizations which insured a man a definite sum if he was not married by a certain time, or guaranteed a financial provision for the education of his children, are well nigh forgotten. We know, however, that the farmer insures his crops, that the merchant guards himself lest hail breaks his plate glass or an exploding boiler spoil his goods; that many European business men insure against war; that London theatres insured against loss by the Queen's death, and that many a pretty lass has paid her premium to be assured of golden comfort in case she is pitted by smallpox or kept away from parties by la grippe.

Over two hundred years have passed since an English writer declared that there was no calamity against which a man could not insure, and policies which seem novel to us may only prove that there is no new thing under the sun. The habit of travelling grows with civilization; electric wires, vehicles, and gas explosions increase or seem to increase our perils, and the growth of accident insurance is natural enough. It may not, however, occur to everyone that many celebrated persons have their special insurance contracts; that the prima donna insures her voice; the pianist his fingers; the dancer his feet; and the champion pugilist his muscles. Health policies seem to be gaining in favor, and the man who must leave the office for a winter in Florida may be cheered by the reflection that he is getting so much per month.

Every school principal, every clergyman, everybody who has a wide acquaintance among men, knows the little catechisms sent out by the moral insurance companies. Jack wants to be a bookkeeper or confidential clerk, and somebody must go on his bond, but a prudent corporation declines to do so until it finds out whether Jack is honest, sober, and respectable. By every mail answers are received, much to the satisfaction of young fellows who wish to act like men, and much to the disappointment of giddy youths whose only exertions in the field of life have been as scatterers of wild oats.

The fire sweeps over a business block, the cyclone lays waste a hundred fields, the earthquake throws down a newly-built house, the hog cholera destroys the inmates of fifty pens, the burglars empty a safe, the cashier absconds, but for all these calamities there is insurance. Capitalists often carry large policies so that in the event of a financial panic their heirs will have ready money and not be obliged to sell valuable property at a sacrifice. Washerwomen and day-laborers pay small premiums of five cents a week so that a baby's death will not be followed by an appeal to charitable neighbors. No other business affects, directly and indirectly, so many callings and interests in life.

THE SPANIARDS carried with them the seed of the thistle to the plains of South America. In this congenial soil it spread, and covered many square miles with its prickly vegetation. These thistle forests grow so tall and dense, that a mounted horseman may be lost in them. They furnish a safe retreat to the jaguar and robber. A single seed, perhaps, has multiplied, covering and rendering worse than useless sections of fertile land as large as some of our smaller states. Not unlike this is the spread of corrupt manners.—*Forster's "Cyclopedia."*

THE JEWISH synagogues are called Beth Chayim, "house of the living." The Greek origin of the cemetery means "a sleeping place." The Germans call the burying place "God's acre." The rosemary which has been sometimes distributed at funerals, is symbolic of the hope of the resurrection. The Jews, as they carried a corpse to burial, had a custom of plucking a handful of grass; denoting that, as the cropped grass would grow again, so the dead would come up in his season.—*Selected.*

Literary

The Creevey Papers. Edited by the Rt. Hon. Sir Herbert Maxwell, Bart., etc. New York: E. P. Dutton & Co., 1904.

The writer and compiler of these papers, Thomas Creevey, was an English politician, of the second or third rank, from the year 1802 to 1838. The son of a merchant in Liverpool, with no social or political antecedents, he yet, from the day of his entrance into Parliament, became associated with the foremost men of his time. His education at Cambridge probably gave him the advantage of knowing some of the actors on the public stage, and his marriage with the widow of William Ord, Esq., certainly helped to make a place for him among the leisure class, as she was possessed of "comfortable means"; but the fact was, as he himself states in some "Reminiscences" written in 1822, a member of the House of Commons in the beginning of the last century, "especially if he attached himself to one of the great parties in the House, Whigs or Tories, became at once a public man and had a position in society which nothing else could give him." And this position we see, in the case of Thomas Creevey, was not lost after his wife's death which, occurring at some time in the middle of his career, reduced his income to scant proportions, nor yet again when he lost his successive seats in the House—but for this there was an especial reason. Mr. Creevey was one of the wits, or, as he styles himself, "wags," of the day, and his society was ever in demand. As a diner-out he seems not, in any way, to have been second to the great Sydney Smith, and when he lost his home through his wife's decease, he was made welcome as an inmate in some of the most powerful houses in England, especially in those of his hearty friend and ally, the first Earl of Sefton, with whom he actually lived for several years.

Mr. Creevey was a close and keen observer and an indefatigable correspondent, writing letters continually to his friends and, almost daily, to his favorite step-daughter, Miss Elizabeth Ord, after the separation of his family. It was upon her that he impressed the importance of keeping his papers, foreseeing that one day they would be valuable for the better understanding of the social and political histories of his time. From the close association that Mr. Creevey had with men and women of position and the intimate way in which he lived with them, we would imagine that his knowledge of the *chronique scandaluse* would be full, and so it was, and we have in these papers many and minute descriptions of friends and foes, which make them live again. There are accounts of Sheridan and Brougham and Lambton, of Pit and Gray and Wellington, that are vivid in lights and shades, and there are stories of great men and women in which he has not spared the salt, though we accept the statement of the editor of the papers that many of them have been eliminated and some cut down to proportions of propriety. The most scathing criticisms made by Creevey relate to the actions of the Prince of Wales (afterward George IV.) and the royal dukes. "Prinney," as Creevey and many of his contemporaries call him, appears in all the well-known colors of a blackguard, and it seems to us that some additional tints have been added to the picture; and the royal dukes, with the exception of "Our Billy" (afterwards William IV.), as contemptible a lot as ever lived. If it had not been for the excesses of the French Revolution, we cannot doubt that royalty would have received its death blow in England at the time of the trial of poor Queen Charlotte, so badly used, so meanly betrayed. And in the sad story that Creevey relates, how despicable does the conduct of her advocate and counsel, Brougham, appear. We scarcely wonder at the names that Creevey, in his contempt, bestows upon Brougham, of "Beelzebub" and "Wickedshifts"; perhaps he was, as his companions often esteemed him, "mad." The picture of the young Queen Victoria as Creevey has drawn her lineaments, is most charming. She undoubtedly was the chief means of restoring royalty to its rightful position in the social and political life of Great Britain.

And this brings us to the principal factor of value in the papers. Although Mr. Creevey was not a great actor on the political stage, he was close to the greatest in his own party, the Whigs, and he came closely in contact with many of the party of the Tories, especially with the Duke of Wellington, with whom he was on terms of intimacy at Brussels at the time of the Waterloo campaign. In the descriptions of men, and in the delineation of motives, as Creevey has drawn the one, and imputed the other, we seem to live in the times of the Napoleonic wars and of the great reform movement. To be sure, he is sometimes violent, and occasionally vituperative, and we must make allowances; but Creevey was honest, and he spoke of men as he believed them to act, and of events as he understood them to be, and to be brought about, and his testimony is not only interesting, but, it seems to us, requisite for a clear understanding of his time.

As we proceeded in the reading of the papers and became more fully acquainted with Mr. Creevey himself, we came to have a warm affection for him; he was always loyal to his friends; he was ever jealous of, and for, their reputation and honor. He had a genuine admiration for the truth; he was sturdy and independent in his judgments, and he was ever cheerful and contented in all the changeful circumstances of his life. His was no shifting character that could retain the lifelong friendship of so high and noble a statesman as Charles, afterwards the second Lord Gray, who commanded ever the kind consideration of the great Duke of Wellington, who was constantly sought out and cultivated by the "mad," yet intellectual, Lord Brougham, either because "Bruffam" was really fond of, or feared, him. We were sorry to say farewell to Mr. Creevey as we brought our perusal of his papers to a close. William Prall.

The Declaration of Independence. An Interpretation and an Analysis. By Herbert Friedenwald, Ph.D. New York: The Macmillan Co. Price, $2.00.

In this convincing and scholarly treatise, Dr. Friedenwald endeavors to show the close interrelation between the development of the authority and jurisdiction of the Continental Congress and the evolution of the popular sentiment for Independence. This authority culminated upon the day Congress declared independence of England, from which time it steadily declined and the states acquired power at its expense until the establishment of the new federal government under the constitution.

The Declaration of Independence, as the author tells us, is the least comprehended of all our great political documents. In order to understand it we must study its contemporary interpretation, which is one of the chief purposes of Dr. Friedenwald's essay. No other historical treatise deals so fully and lucidly with this phase of our political history, and the author has fairly won the gratitude of all students of American history. It will interest the casual reader to learn that, contrary to the general impression, there could have been no signing of the draft of the Declaration upon July 4th, 1776, the day of its adoption by Congress, and that the affixing of the signatures to the engrossed copy was an afterthought. Many of the names were affixed on August 2nd, and some not until much later. Seven members of Congress who were in their seats on July 4th, never signed the document at all, and seven others who were not members at the time of the adoption of the Declaration, afterwards signed the engrossed copy.

Japan. An Attempt at Interpretation. By Lafcadio Hearn. New York: The Macmillan Co.

A fascinating book, but we wonder how much of it is due to impartial observation and how much to preconceived ideas. The author seems to have taken the works of the late Herbert Spencer for his guide, and made the ways he travelled the lines on which the author of the *Synthetic Philosophy* thought out his schemes of religious and political development. Yet with this reservation in mind, no one can read the book without being greatly enlightened; the mazes of Shinto and Buddhism which have always seemed to us to be labyrinthian and inextricable, have been smoothed out, and the secret of the extermination of Christianity has been revealed. We would scarcely be expected, however, to agree with the author that the spread of the religion of Christ constituted what he has been pleased to call "The Jesuit Peril." However faulty the preaching of the Gospel may have been by Xavier and his followers, we cannot but think that had Japan heard the voice of Christ when these missionaries spoke, the hard and cold hand of the dead would have been relaxed centuries ago, and the people would have gone on to liberty of thought and speech and movement that all men crave.

It is in the political portion of the work that the author is at his best, and more especially in the chapters upon "The Social Organization," "The Rise of the Military Power," and "The Religion of Loyalty." Here, following the lead of de Coulanges, Mr. Hearn has given us a sketch of Japan as it was, and is, that makes us to understand the strength that that nation has exhibited in the past few years, and especially in the present struggle with Russia. The family—not the modern, but the patriarchal family, is the stone whereof the edifice was builded and the grouping of the families in *gens* or clans, is the framework of the nation. Shinto, the religion of the family, is the cement of the structure, and this cement has been hardened into the most conservative manner of life and deportment the world has ever seen, unless it may have been in the land of Egypt.

We cannot understand the author's conclusion in the chapter on "Reflections," that "the day on which she [Japan] adopts a Western creed her immemorial dynasty is doomed . . . . that when she yields to foreign capital the right to hold so much as one rood of her soil, she signs away her birthright beyond hope of recovery." The Christianity of the West has many faults, but we understand, nevertheless, that it alone of all creeds has brought freedom to the nations, as well to the rulers as the ruled. And the capital of the West, too, is aggressive, and often cruel; but it has been the means, under God, of reviving Ireland and Italy, and of giving hope to the down-trodden peoples of the Balkans and of the South American states. Japan has not to fear Christianity, but the individual men and the peoples who pretend to be Christian in order the better to exploit their neighbors, whether men or nations; nor could she hope to advance in any of the arts and industries which, with all their drawbacks, bring peace, and command security. We admire the old

workmanship of Japan, and we marvel at it, but we deplore still more the energy and skill which had to be wasted upon trifles, because the brains and the hands of the artists were forced by fear and by custom, to work in most restricted spheres. What Japan must do, as well as every other nation, is to guard itself against the evils of trade and manufacture, and not permit the rich to acquire political power to be exercised for their profit. WILLIAM PRALL.

Weather Influences. An Empirical Study of the Mental and Physiological Effects of Definite Meteorological Conditions. By Edwin Grant Dexter, Ph.D., with an introduction by Cleveland Abbe, LL.D. New York: The Macmillan Co.

The title discloses the purpose of this book very clearly, and it is a study of the relations which the weather conditions, as indicated by the barometric pressure, the temperature, the humidity, and precipitation, have to the thoughts and feelings of people in various states of life. Some account is given of the popular impressions that weather has made upon the human race, as recorded in proverbs, sayings, and literary productions, but these are usually based upon unscientific and unsatisfactory knowledge. The author then proceeds to give an account of his large collections of data in many directions, such as the weather and the child, crime, insanity, health, suicide, drunkenness, attention, and he discusses the statistical relations with care and with sufficient reserve to make the work trustworthy and valuable to the public. Curves display the meaning of the tables graphically, and each chapter has a short summary of the results. The book is very well written, as Dr. Dexter is Professor of Education at the University of Illinois, and the material is as reliable as it is possible to secure at the present time. It is believed that the book will be of much interest to all Americans who note the effects of weather upon themselves or the community, and it is hoped that it will stimulate many persons to collect and use similar data, till a great body of useful facts has been collected for further discussion. There is no doubt that a science of weather and health will gradually be evolved, and that the medical profession will be greatly assisted by a sound appreciation of its laws. This book is earnestly commended to all those who are attracted by the subject, as a good example of the right way to go about such studies.

F. H. BIGELOW,
U. S. Weather Bureau.

Life of Saint Elizabeth of Hungary, Duchess of Thuringia. By the Count de Montalembert. Translated by Francis Deming Hoyt. New York: Longmans, Green & Co.

This *Life of St. Elizabeth* was written in 1836 by the author of *The Monks of the West;* but it has just been translated into English by Mr. Hoyt.

Elizabeth, at the age of three years, was betrothed to Duke Louis of Thuringia, and was sent to be brought up at the court of his father, Duke Hermann. They were married in 1220, when he was 20 and she was 13 years old. Four children were born to them, and then she was left a widow at the age of 20, by the death of her husband, who had gone on a Crusade to the Holy Land. She was brutally expelled by her brothers-in-law from her home in Wartburg, and was for a time dependent on charity; but after awhile she was given the city of Marburg in Hesse, and there she took up her abode. Very soon, however, she parted from her children and joined the Third Order of St. Francis and lived under the three vows till her death at the age of 24 years. She was canonized by Pope Gregory IX. in the year 1235.

Many miracles are attributed to her in the process of canonization. But what endears her memory to modern minds is, her conjugal love, her boundless charity, and her great devotion.

The translation is well done, and the English is fluent and polished. F. A. S.

Hurrell Froude. By Louise Imogen Guiney. New York: E. P. Dutton & Co.

Miss Guiney has added one more to the list of books on the Oxford Movement, and it is by no means the least interesting or valuable. Hurrell Froude was one of the originators of the Movement, but dying in 1836 at a very early age, he is not so well known as are Keble and Newman. Coming from a good family, Froude was an invalid most of his short life, and had to work against tremendous odds. He was of unusual mental ability, and as a pupil of Keble, his whole religious life was molded by that saintly man. Going to Oxford later, he was a student of Oriel College, and was soon attracted to John Henry Newman. To these two men Froude became the inspiration, and the three entered upon that great work which has revolutionized the Church of England. Hurrell Froude was a strong character, of great intellectual ability, and thorough in his ideas. He was, ecclesiastically, ahead of his times, leading even Newman and Keble. His letters show us a character delightful in many ways, and bring before us a brilliant group of Oxford men. The second part of the volume is devoted to comments on Froude and his relation to the Movement, by various English writers. All agree that he was the leading spirit of the Movement.

It is a desirable book to have.

Fetichism in West Africa. Forty Years' Observation of Native Customs and Superstitions. By the Rev. Robert Hamill Nassau, M.D., S.T.D. With 12 illustrations. New York: Charles Scribner's Sons.

This is a very satisfactory book; a book by an expert, which has been long in the making, and consequently is very well done. Dr. Nassau has passed his life among the people he writes about, and although his knowledge is of a limited field, it is authoritative in that field. How Fetichism is woven into the life of the African and affects it in all its departments, how it affects the family—the government, and controls habit and custom, are traced in detail in these pages. The book, while it is delightful to the general reader, must prove of great value to the serious student.

Cuddesdon College, 1854-1904. A Record and a Memorial. With Portraits and other Illustrations. New York: Longmans, Green & Co.

This volume, we are told, has been written "for the information of old Cuddesdon students, as a memorial of the growth and the present life of their college." We feel sure that there are many others who know something of the great work Cuddeston has done for the Church during the half century of its existence, and in whose minds it is associated with the names of Wilberforce, Liddon, and King, who will be glad of the opportunity to know something of its work in detail.

Personal and Ideal Elements in Education. By Henry Churchill King, President of Oberlin College. New York: The Macmillan Co. Price, $1.50.

This volume consists of five addresses, delivered by the author upon various occasions. The titles are: The Primacy of the Person in College Education; The Fundamental Nature of Religion; Religious Education as Conditioned by Modern Psychology and Pedagogy; Christian Training and the Revival as Methods of Converting Men: An Historical and Psychological Study; How to Make a Rational Fight for Character.

The underlying idea which gives unity to these addresses is, in the words of the author, that "in the making of men we must take into account the entire man in the whole range of his interests and must see that the personal factor is of supreme importance."

The problems discussed are: college education; the fundamental relation of religion to education, ethics, and life; the problem of the educational side of religion; the problem of a psychological comparison of educational and evangelistic methods in religious work, and the problem of the conditions of individual ethical attainment.

To the thoughful reader, these addresses will prove most suggestive, and even those who are not wholly in sympathy with the author's religious and psychological ideals, will give him credit for fairness and intellectual honesty.

If I Were a Girl Again. By Lucy Elliot Keeler. New York: Fleming H. Revell Co. Price, $1.00.

It is a great gift to be able to present plain, homely truths in a bright, spicy way, so as to interest the reader, and at the same time give good advice and practical hints in an attractive manner. Such a gift has Lucy Elliot Keeler, the author of *If I Were a Girl Again,* which is a series of little talks on various subjects that interest girls and young women.

Miss Keeler is one of the editors of *The Youth's Companion,* and is also well known to the readers of several other popular journals, so that a book from her pen is sure of a cordial welcome.

THREE MORE volumes of the Centenary Edition of Emerson's complete works are at hand, making in all twelve volumes that have been published in uniform style. These latest additions to the set comprise *Lectures and Biographical Sketches,* with Portrait; *Miscellanies;* and *Natural History of Intellect and Other Papers by Ralph Waldo Emerson.* The notes by Mr. Edward Waldo Emerson are of equal value to those given in volumes already noticed, and in *The Natural History of Intellect* in particular they throw light upon a number of obscure passages. The last of these volumes gives a general index to the whole set, and the work is now complete. It is a most useful reprint and becomes at once the standard edition of Emerson. (Boston and New York: Houghton, Mifflin & Co.)

THOMAS WHITTAKER has just published a new edition of his calendar book, *Royal Helps for Loyal Living,* bound in royal purple, adapted for use of women's societies such as the Girls' Friendly Society, Daughters of the King, etc. Also a new edition of *Crumbs from the King's Table,* by Mrs. Margaret Bottome, President of the King's Daughters. The latter is a well known calendar book for daily reading, that has for some time been unobtainable.

THE Board of Missions has, as in past years, issued its excellent *Church Calendar* for the coming year. The Calendar contains the lectionary for Sundays and week-days, and is replete with excellent matter concerning the missions of the American Church.

The Family Fireside

THE WORLD GROWS LONELY.

The world grows lonely, year by year,
  Though new friends come, the old depart;
The hand of Time replaces not
  Those early memories of the heart.
Though strong or slight the bond may prove,
Its place is sacred in our love.

We think of little kindnesses,
  And friendly words of hope and cheer;
In times of joy, the hand-clasp warm,
  In grief, the sympathetic tear.
Oh, let us dream the sweet words o'er,
How grows in Paradise our store.

And at the Altar of our God
  Their memories before us rise:
We breathe a prayer for their repose,
  We think of them in fairer guise.
While in our hope of God's dear grace
We crave, with them, a blessed place.

'Tis well to cherish all we may
  In love and friendship's lengthening chain,
And dream of that approaching time
  When we shall greet our own again.
O happy time! O blessed shore!
Where Life shall reign for evermore.

Bessie Bland.

MRS. CRANE'S POINT OF VIEW.

By Ruth Hall.

MARTHA CRANE had not taken her seat at the breakfast table that morning before both her husband and her son discerned in her bearing some new plan and unusual determination. The two men eyed her rather apprehensively and exchanged a sidelong, meaning glance, as her nervous hands darted hither and thither among the coffee cups before her and the thin, anxious face peered absently into the cream pitcher.

"Mother has got something on her mind," Levi Crane reflected, and he wondered, with an indolent man's reluctance to move, if the something would exact the penalty of exertion from himself.

Martha Crane was a frail little woman, with features almost haggard from their long-worn expression of care. It is seldom that both marital partners wear this look, and Levi Crane was big and ruddy, his round cheeks unlined, his eyes mildly calm, like those of a well-fed ox.

His son was small and keen, like the mother. He frowned distressedly through his spectacles.

"Anything wrong?" said he, reaching out for the spoon she handed him.

Martha Crane looked up, quickly. A flush of annoyance sprang from chin to forehead.

"Wrong?" she repeated. "Of course not. What in the world do you mean?"

"Oh, nothing; only I thought—"

"I didn't suppose you thought about much but just the one thing, now."

Mrs. Crane was heavy-handed in jest, as those are apt to be, either who use it seldom or who employ it to hide a sinking heart. But Jesse was too well pleased with the matter of her allusion to cavil at the manner. He assumed an expression of ineffable silliness which, after all, is ineffably sweet as well.

"I guess I haven't quite lost my senses," said he, bridling like a schoolgirl. "I guess I can see what's going on."

He paused to give his mother further opportunity to tease him. Seeing she had no such idea, he continued:

"Has anything happened to bother you? What is it?"

Levi Crane fastened his great, soft eyes upon her face.

"What is it, mother?" he repeated.

"It isn't anything," she protested, peevishly. "How you talk! I was just thinking—I'm going to see Grandma Crane, this morning."

"Grandma Crane?" her husband echoed. "Why, she ain't sick, is she?"

His tone of fright had a curious effect upon his wife. To the astonishment of the others, her lips quivered. Tears washed her eyes.

"Don't I go to see your mother," she demanded, "don't I pay her any attention, unless she's sick?"

"Oh, I didn't mean that, Martha," cried her husband. "Only—it's so far over there—and you're busy; always into something or other; I'm sure I don't blame you a mite. But you know, you ain't in the habit of starting up this way, offhand. It was natural I'd be scared. She's all right, then?"

"Far as I've heard. It isn't that. I haven't been there for a good while. It came to my mind, last night, and I was surprised to see how long 'twas since I'd gone over; there's been such a rush of work. I says to myself: I shan't put it off another day. I'm going this very morning."

Jesse shot out his lips like a pouting child. He dropped his soda biscuit on his plate and gazed ruefully at his mother.

"I meant to drive over to-night," said he. "I meant to tell her."

He laid significant emphasis upon the first pronoun. Again Martha Crane seemed to struggle with herself before she answered pleasantly. Yet, if there were a human being who had always known her gentler side, it was this, her only child.

"I wasn't lotting on telling Grandma," she reassured him. "That wasn't the reason I wanted to go. Why, there isn't any reason." She frowned, crossly. "You act—you and your father—as if I never went there of my own good will and pleasure. It ain't much of a compliment. It looks as if I'd neglected her."

Levi motioned his son to silence. He had not been married twenty-seven years without learning the futility of argument.

"But what's your hurry?" he asked, turning the current of their talk. "I don't see how I could take you, to-day, Martha."

"Why not?"

"There's a meeting of the Town Board at 10 o'clock. I got to be there."

"Then Jesse can drive me."

Jesse's lips pouted out again.

"I promised Ida—" he began.

"I guess Ida Griffin can wait." A red spot appeared upon either cheek, as Mrs. Crane spoke, sharply. "You just settle it with your father—I don't care how. All is, I'm going to see Grandma, this morning."

Again her husband cast a sly look toward his son. His expression was that of complete surrender.

"You want to spend the day, mother?" he inquired, meekly.

"Oh, no. I've got to be back to get dinner. I mean to take Grandma a pot of my mince-meat. She likes my mince-meat. And you'd better put some of your Pound Sweets in the back of the carriage. You know she thinks there ain't any such apples as those. Don't you forget."

She accepted her husband's attitude of submission as unconsciously as it was assumed.

"When will you be ready to start?" he inquired.

"In three-quarters of an hour." She pushed her chair from the table. "Jesse, you be here for dinner?"

"No, ma'am."

"Well, if I don't see you again, you change your clothes before you go over to Grandma's, this evening. Put on your blue necktie. Father, I'll lay out your other coat when I go upstairs to dress."

Good-natured Levi Crane appeared, for an instant, roused to rebellion by this new demand upon him. Jesse, too, wore a startled air.

"I don't ever dress up for Grandma," he exclaimed childishly.

His father muttered:

"What's the matter with the coat I got on? I don't want to change my coat."

"You do as I tell you," adjured Mrs. Crane, gathering the breakfast dishes together with a deft movement. "I guess she likes to see her folks looking respectable, as much as anybody. Now mind what I say."

The admonition was impartially distributed. Levi obeyed, for his part, by appearing in his Sunday "Prince Albert" when he drove the carry-all around to the side door for his wife. He made no useless comment upon the patent fact that she also was more carefully arrayed than usual. Neither did he object further to her whisper, as they reached their destination:

"You come in for ten or fifteen minutes. Then you can go. Ask your mother how her rheumatism is, and don't forget about Fido. She always wants folks to notice Fido."

Levi carried out these directions with the awkwardness of a shy and bewildered man. He was, moreover, disconcerted by the shrewd expression with which his mother regarded him.

Mrs. Benjamin Crane was a large, simple-faced woman, placid, and a trifle dull. Ye there is a wisdom accruing from the mere passage of years. She sat in her cushioned chair by the stove, and rocked and knitted, surveying her guests meanwhile with a secret amusement and alertness that fretted them both. Martha drew a sigh of relief as the outer door closed upon her husband's clumsy form. She felt better able to cope with her mother-in-law alone.

"Levi's real well," she observed, generally. "I don't know as I ever saw him so well this time o' year. He ain't had a mite o' cough so far."

"You take good care of him," responded the elder woman. "You tend him hand and foot. I often speak about it."

This was true. Such praise was no novelty. The new thing was for Martha Crane to accept it in so gracious a humor. Hitherto her bashful reception of a compliment had worn a defiant manner. Now, tears sprang to her eyes.

"Thank you, mother," she said, simply.

"Calls me mother, too," thought Mrs. Benjamin Crane.

She said nothing, not even when Martha patted old Fido's head, nor when she praised the house plants in the window, although there was a long-standing rivalry between the two women as to their success with Lady Washington geraniums; nor did she voice her feeling as Martha remembered invariably to speak loudly, yet not obtrusively loudly in addressing her, and never criticised, but occasionally approved the daily doings of the older woman, which were detailed in the morning talk together. The gentle flow of such conversation was abruptly turned by a sudden exclamation from her visitor:

"Mother, I want to tell you—I've made up my mind: I was wrong about Levi and the Sunday dinner."

The words seemed torn from the set lips. It was obvious with how tremendous an effort they were uttered.

Mrs. Benjamin eyed the speaker through her spectacles.

"What on earth do you mean, child?"

"Why, you remember. You know how you wanted Levi and I should stop on our way home from church. You made such a point of it. You can't have forgot."

"Land sakes!" cried the old lady; "that was nigh onto thirty years ago. You ain't carried that in your mind all this time?"

"Not all the time. I had forgot. But it's come back to me in the last few days. I see now I ought to have stopped here, Sundays, for dinner," her whole face trembled, "just as you said I should."

"Oh, I don't know; you said at the time you wanted a Sunday dinner of your own, right from the start. And I guess that was sensible. Levi belonged to you more than he did to me."

Levi's wife grew white.

"I don't agree with you," she said, icily. Then, with a rapid grasp of her composure, "Yes, that's so. A man shall leave father and mother—oh, yes, of course. And that was how I looked at it then. I see now your side of it. He belonged to you, too. He belonged to you first."

Mrs. Benjamin's eyes had wandered to the window, attracted thither by the sound of wheels. She spoke irrelevantly, perhaps to hide her embarrassment at this unwonted scene.

"I declare, there's Jesse," she cried in a tone of relief. "He coming for you?"

"He didn't expect to. He wants to see you, though. He's got something to tell you. I wasn't to say a word. It's his secret."

Mrs. Benjamin pulled herself ponderously about in her chair to look squarely at her daughter-in-law.

"He going to marry that Griffin girl?"

His mother nodded her head.

WHAT GOD IS LIKE UNTO.

What God is like unto? Ah, this I ne'er can tell
Whilst in its mortal cov'ring my soul on earth doth dwell;
But when, its bonds all sunder'd, my soul shall swiftly rise
In joyful, rapturous gladness triumphant toward the skies,
Each earthly shackle broken, my own, true self, new-born,
Clothed in immortal garments by souls redeemed worn,
All avenues of Knowledge thrown open to me, wide—
Then shall I see my Lord, my God, and so be satisfied.

ISABELLA K. ELDERT.

SNEER not at old clothes. They are often made holy by long sacrifices, by careful foldings away, that they may last until the dear ones are provided for. If many an old coat could speak, what tales it would tell of the noble heart beating underneath!—*Selected.*

THE MAN WHO WAS NOT A LOAFER.

A TRUE STORY.

MANY years ago I stopped for a short time at a lodging house in Washington, D. C. The mistress of the house was energetic and efficient in all the manifold tasks of her calling; but the husband was never seen to do anything. He did not look after the marketing, he allowed a servant boy to carry up the coal, he passed many hours in his room, seemingly indifferent to household concerns. The indifference did not proceed from stupidity, for he was possessed of far more than the average intelligence. Newcomers who asked him questions about Washington, found out that he was more than a guide to sight-seers, that he knew more about the workings of the Government and the history of legislation than many a boastful politician. Still the man was not in politics, nor did he follow any profession. He was not in business, he was not connected with a newspaper, he was not a tutor or a "coach." The man was a mystery to many, for he seemed too bright to be an idler, and yet he had no apparent occupation. Hasty critics decided that he was a selfish bookworm who allowed his wife to toil, while he simply read away his days and evenings.

But there could be no doubt that the wife always spoke of and to her husband with manifest respect. Foolish women may have an unreasoning love for unworthy husbands, but respect is based on thought. After years of married life, this woman undoubtedly esteemed her partner and treated him as one who had kept his part of the marriage contract. The wife was not a studious woman, but her strong common sense would have made it impossible for her to show regard and even deference to a lounger. Gossips were puzzled by the evident harmony between the woman who loved the work of a housekeeper, and the man whose eyes glistened over the reports of the Treasury Department and the Patent Office.

It chanced that I found out the explanation. The man had lived in Washington and caught the best of the information official documents and men in office can give. He knew the best papers and speeches, and he was constantly selling his knowledge to Congressmen. A young member wanted to make a speech on the Pacific Railroads, and the quiet man knew how to summarize the movement from Benton's orations and the early land grants down to the days of through rail connection between the oceans. A Representative who had wasted many hours at poker games, surprised his constituents by an able speech on the tariff, and the speech owed its meat and marrow to the man who had read and pondered the tariff work of Hamilton, Calhoun, Clay, Walker, Guthrie, and Morrill. On quick notice the so-called idler could get up the gist of our leading commercial treaties and boundary controversies; he had the currency measures in his head; he was full of data concerning the army and navy. A Gibbon or a Macaulay would have pronounced him an assistant worth his weight in gold; but he was unknown except to a few persons. The Washington correspondents never saw him at receptions or race-courses; he did not know any more about the minor news of the day than anybody else knew; his reading and his interest lay in messages, reports, arguments submitted before committees of Congress, and pleadings addressed to the Supreme Court. As the man of literary habits would recognize a quotation from Foster or Holmes, from Burke or Johnson, this man would recognize a telling extract from the great masters of state papers. If he had not the reference in his mind, he knew where it lay ready to his hand. His wife knew him better than the people who talked about his idleness. The hours which the gossips supposed were devoted to lounging were not spent in saloons or club rooms, but at his desk, or in the Congressional library, or in diligent research among department statistics.

The man was not a loafer.

IN THE LATE Professor Drummond's *The Greatest Thing in the World,"* he tells of meeting with the natives in the interior of Africa who remembered David Livingstone. They could not understand a word he uttered, but they recognized the universal language of love through which he appealed to them. It had been many years since that Christian hero had passed their way, but the very remembrance of his presence among them would kindle a friendly smile.

It is this very self-same universal language of love—Christ-like love—that we must have if we are going to be used of God. The world does not understand theology or dogma; but it understands love and sympathy. A loving act may be more powerful and far-reaching than the most eloquent sermon.—*Selected.*

Church Kalendar.

Jan. 1—Circumcision. Sunday after Christmas.
" 6—Friday. The Epiphany.
" 8—First Sunday after Epiphany.
" 15—Second Sunday after Epiphany.
" 22—Third Sunday after Epiphany.
" 25—Wednesday. Conversion of St. Paul.
" 29—Fourth Sunday after Epiphany.

KALENDAR OF COMING EVENTS.

Jan. 19-22—Department Missionary Conference, Omaha.
" 24—Dioc. Conv., California.
" 25—Convocation Southern Florida. Consecration Dr. Woodcock, St. John's Church, Detroit.
" 31—Conv., Harrisburg.

Personal Mention.

The address of the Rev. L. B. Baldwin is 1249 Chapel St., New Haven, Conn.

The Rev. A. R. Balsley, having resigned the parish of Christ Church, Port Henry, N. Y.; sailed for Porto Rico and adjacent islands on December 31st. All mail should be addressed to 45 Broad St., Middletown, Conn., whence it will be forwarded.

The Rev. Walter E. Bentley has resigned as the National Secretary and Organizer of the Actors' Church Alliance and has accepted the rectorship of the Church of the Ascension, Brooklyn. Address accordingly.

The Rev. Charles L. Biggs of Cedar Falls has been called to St. Mark's Church, Fort Dodge, Iowa.

The address of the Rev. Luther W. Doggett is changed from Como, Miss., to Eutaw, Ala.

The Rev. D. L. Ferris, associate rector of Calvary Church, Pittsburgh, has declined the rectorship of St. Paul's Church, Erie, Pa.

The Rev. Frank M. Gibson, formerly of Trinity Church, Washington, D. C., is now rector of Ascension Church, Westminster, Md., and has begun his new work.

The Rev. Geo. Huntington has resigned the rectorship of St. James' Church, Hammondsport, to become curate at St. Paul's Church, Buffalo, N. Y.

The address of the Rev. C. E. Mackenzie is changed to 1319 Hunter St., Columbus, Ohio.

The Rev. Robert Nelson Meade of Virginia has entered upon his duties as vicar of St. Mark's Church, Pittsburgh, Pa.

The Rev. S. G. Porter has accepted a call from Trinity Church, Bonham, Texas. Address accordingly.

The address of the Rev. E. B. Redhead has been changed from Ravenna to Steubenville, Ohio.

The address of the Rev. Allen K. Smith is changed from Christ Church, St. Louis, Mo., to Box 483, Ellensburg, Wash.

The Rev. Carl R. Taylor has resigned the rectorship of Trinity parish, Litchfield, and will enter upon the rectorship of St. James' Church, Fergus Falls, Minn. (Dio. of Duluth), January 15th.

The address of the Rev. M. A. Trathen is St. Michael's Rectory, 16 North 5th St., Brooklyn, N. Y.

The Rev. Ernest Wetherill Wood, for the last two years curate at St. Paul's, Paterson, N. J., and vicar of St. Agnes', Little Falls, has accepted the position of priest in charge of All Saints' Church, Ashmont, Boston, Mass. Address: 234 Ashmont St., Dorchester, Mass.

The Rev. William Wyllie has resigned the rectorship of St. Thomas' Church, Sturgis, S. D., to take effect February 26th.

ORDINATIONS.

Priests.

Western New York.—The Rev. George Huntington, deacon in charge of St. James' parish, Hammondsport, for the past two years, was advanced to the priesthood in St. James' Church, December 16th, by Bishop Walker, the Rev. J. B. Hubbs, D.D., D.C.L., rector of St. Peter's, Geneva, preaching the sermon, and the Rev. David C. Huntington, rector of All Saints', Syracuse, presenting his brother, the candidate. The other clergy present and uniting in the laying on of hands were the Rev. Messrs. A. E. Dunham, Wm. S. McCoy, and A. W. Ebersole. Before the Ordination service, Mr. Huntington presented nine persons to the Bishop for Confirmation, making 92 persons whom he has thus presented in the brief period of two years in which he has been in charge of the parish. In the same period he has baptized 115 persons. Mr. Huntington has accepted the curacy of St. Paul's Church, Buffalo, and before leaving Hammondsport to enter upon the duties of that position, January 15th, he will baptize 25 or 30 more. His address, after January 15th, will be 128 Pearl St., Buffalo, N. Y.

DIED.

Barrows.—Fell asleep, Christmas Eve, 1904, at Fordham, N. Y., Jennie Elizabeth, youngest daughter of the late Rev. Liberty Alonzo and Harriette Bowen Barrows.

Blackmer.—Entered into rest at Manchester Depot, Vt., January 2nd, 1905, Janet Pratt, beloved wife of John Collins Blackmer. The burial was from Zion Church, Manchester Centre, of which she was a devoted communicant.

Eternal rest grant unto her, O Lord; and let perpetual light shine upon her.

Dunham.—Fell asleep in Jesus, at her residence in Chicago, December 8th, 1904, Susan Cromie Dunham, relict of the late Francis Dunham, priest, and first rector of the Church of the Redeemer, Chicago, Ill.

"Grant her, O Lord, eternal rest."

WANTED.

Positions Wanted.

ORGANIST AND CHOIRMASTER, holding position, desires change to a better teaching sphere; well-known as Recital player and successful choir trainer; English Cathedral experience. Good organ and choir material essential. Address: "Boy Voice," Living Church, Milwaukee.

ORGANIST AND CHOIRMASTER (English degree) desires position. References and testimonials. Address, Diapason, care Living Church, Milwaukee.

PARISH AND CHURCH.

PIPE ORGANS.—If the purchase of an organ is contemplated, address Henry Pilcher's Sons, Louisville, Ky., who manufacture the highest grade at reasonable prices.

COMMUNION WAFERS AND SHEETS. Samples to clergy. Miss A. G. Bloomer, Montrose-on-Hudson, N. Y.

CLERICAL AGENCY.

CHURCHES in any part of the country needing rectors, assistants, or other supply, can secure the necessary help from a large staff of eligible clergymen clients, by writing to The John E. Webster Co., 136 Fifth Avenue, New York.

CHOIR EXCHANGE.

CHURCHES supplied with Organists and Singers, at all salaries. Write The John E. Webster Co., 136 Fifth Avenue, New York.

TRAVEL.

EUROPE.—Special Scenic Summer Tour only $300. First-class throughout. Small party. Also special art tour. Apply at once. Rev. L. D. Temple, Watertown X, Mass.

NOTICE.

THE DOMESTIC AND FOREIGN MISSIONARY SOCIETY

is the Church in the United States organized for work—to fulfil the mission committed to it by its Lord and Master, Jesus Christ. If you are baptized you are a member of that society.

The care of directing its operations is intrusted to a Board of Missions appointed by the General Convention.

These operations have been extended until today more than 1,600 men and women—Bishops, clergymen, physicians, teachers, and nurses, are ministering to all sorts and conditions of men in our missions in America, Africa, China, Japan, and the Islands.

The cost of the work which must be done during the current year will amount to $750,000, not including "Specials." To meet this the Society must depend on the offering of its members.

All offerings should be sent to Mr. George C. Thomas, Treasurer, 281 Fourth Ave., New York City. They will be acknowledged in *The Spirit of Missions.*

Mite Boxes for families or individuals will be furnished on request.

The Spirit of Missions tells of the Missions' progress, and is fully illustrated. Price, $1.00 per year. Send for sample copies.

Other publications of the Board, giving information in detail, will be furnished for distribution free of cost, upon application. Send for sample package.

Copies of all publications will be supplied on request to "The Corresponding Secretary, 281 Fourth Avenue, New York City."

All other letters should be addressed to "The General Secretary, 281 Fourth Avenue, New York City." Correspondence invited.

A. S. Lloyd,
General Secretary.

Legal title (for use in making wills): The Domestic and Foreign Missionary Society of the Protestant Episcopal Church in the United States of America.

AT BOSTON,

THREE BISHOPS, THREE PRESBYTERS, THREE LAYMEN,

committee appointed by the General Convention and whose report was concurred in unanimously, said in part:

"The committee are of the unanimous conviction that there is no official organization under this Convention of more importance and more worthy of the substantial aid of churches and individuals; they therefore seriously commend the effort of the trustees to provide for the old age pension, as planned for in the general canons on this subject.

"Automatically under the canon every clergyman having reached the age of sixty-four will receive a pension when sufficient funds are provided; they therefore earnestly call the attention of the laity to the need for large gifts and bequests in order to accomplish this much-desired result.

"For the sake of missions, for the relief of the worn-out clergy, for the credit of the Church, this most sacred obligation should be taken to heart more fully by our people."

No contribution or bequest for any other purpose will bring forth so much gratitude and thankfulness from devoted and self-sacrificing people down through all the years.

GENERAL CLERGY RELIEF FUND, Church House, Twelfth and Walnut Streets, Philadelphia.

Rev. Alfred J. P. McClure, Assistant Treasurer and Financial Agent.

BOOKS WANTED.

By The Young Churchman Co., Milwaukee, Wis:

Watkins on Holy Matrimony.
Lear, Priestly Life in France.

BOOKS RECEIVED.

FLEMING H. REVELL CO. Chicago.

The History of Carleton College, Its Origin and Growth, Environment and Builders. By Rev. Delavan Leonard, D.D., author of *The Story of Oberlin,* etc. Introduction by President James W. Strong, D.D., LL.D.

THE CALUMET PRESS. New York.

The General Convention of the Protestant Episcopal Church in the United States of America, Boston. 1904. By John W. Wood.

AMERICAN CHURCH SUNDAY SCHOOL INSTITUTE.

The Necessity for the Sunday School in the Twentieth Century. By the Rev. Alford A. Butler, D.D., Warden of Seabury Divinity School. An Address Delivered in Trinity Church, Boston, before the Conference of Diocesan Sunday School Organizations of the Church in the United States, on October 18, 1904. Reprinted from the American Church Sunday School Magazine, December 1904.

PAMPHLETS.

Year Book Grace Church Parish, Brooklyn Heights, N. Y., for the year ending Advent, 1904. Printed for the Parish.

The Catholic Ideal of the Church. An Essay Toward Christian Unity. By Chauncey B. Brewster, D.D., Bishop of Connecticut. New York: Thomas Whittaker. Price, 25 cents net.

Church of the Holy Innocents. Our Parish Work. Advent, 1904. Key West, Florida.

Year Book of St. Mark's Church, New York. Advent, 1903—Advent, 1904.

The Church at Work

CHURCH CONGRESS.

THE CHURCH CONGRESS for the present year is appointed to be held in Brooklyn, May 9th to 12th.

SIXTH MISSIONARY DEPARTMENT CONFERENCE.

THE ARRANGEMENTS are now completed for this Conference, which will be held in Omaha, January 18th to 22nd. The Conference headquarters will be in the Gardner Memorial parish house, 18th and Capitol Ave. The programme is as follows:

WEDNESDAY, JANUARY 18TH—WOMAN'S AUXILIARY DAY.

10:30 A. M.—Opening service in Trinity Cathedral, Rt. Rev. A. L. Williams, D.D., Bishop Coadjutor of Nebraska, celebrant. Rt. Rev. L. R. Brewer, D.D., Bishop of Montana, preacher.

2:00 P. M.—Quarterly Conference of the Woman's Auxiliary of Nebraska, in the Cathedral crypt.

2:30 P. M.—District Conference of the Woman's Auxiliary. Addresses by Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri; Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions; Rt. Rev. P. T. Rowe, D.D., Missionary Bishop of Alaska, and Miss Julia Emery, National President of the Woman's Auxiliary.

8:00 P. M.—Missionary meeting of the Woman's Auxiliary and the Junior Auxiliary at Brownell Hall. Address by Miss Julia Emery.

8:00 P. M.—The Nebraska Church Club will entertain at dinner the Bishops and visiting clergy and delegates, at the Millard Hotel.

THURSDAY, JANUARY 19TH.

Early Celebration in all the city churches.

10:30 A. M.—Opening service and sermon in Trinity Catherdral. Rt. Rev. A. L. Williams, D.D., celebrant; Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri, preacher.

2:30 P. M.—Business session in Creighton Hall, corner 15th and Harney Streets. Address of welcome by Rt. Rev. A. L. Williams, D.D., Bishop Coadjutor of Nebraska, and Mr. Gurdon W. Wattles, representing the city government. Response in behalf of the members of the Conference by Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri.

3:00 P. M.—Conference session. Topic, "News from the Home Field." Chairman, Rt. Rev. Frank R. Millspaugh, D.D.; Duluth, Rt. Rev. J. D. Morrison, D.D.; Laramie, Rt. Rev. A. R. Graves, D.D., LL.D.; North Dakota, Rt. Rev. Cameron Mann, D.D.; Salina, Rt. Rev. S. M. Griswold, D.D., Rev. George Belsey; South Dakota, Rt. Rev. W. H. Hare, D.D.

8:00 P. M.—Reception at Brownell Hall, corner South 10th and Worthington Streets, to meet the Bishops and other visitors.

FRIDAY, JANUARY 20TH.

Early Celebration in the city churches.

10:00 A. M.—Business session in Creighton Hall. Motions, resolutions, etc.

10:30 A. M.—Conference session. Rt. Rev. S. C. Edsall, D.D., Bishop of Minnesota, chairman. Topic, "Church Work in the City."

(1) Parish Administration, by the Rev. J. C. Sage, rector of St. John's, of Dubuque, Iowa.

(2) Parish Organization, by the Rev. W. W. J. Moody.

(3) Rescue and Eleemosynary Work.

Discussion.

2:30 P. M.—Business session in Creighton Hall.

3:00 P. M.—Conference session. Rt. Rev. A. R. Graves, Bishop of Laramie, chairman. Topic, "Church Work in the Town."

(1) Our Relation with Other Christian Bodies, by Hon. George F. Henry of Des Moines, Ia.

(2) Religious Teaching and Training of the Young, by Rev. E. E. Lofstrom of Minnesota.

(3) Methods of Raising Money for Extra Parochial Purposes, by Rev. Theo. B. Foster of Grace Church, Kansas City.

Discussion.

8:00 P. M.—Missionary mass meeting in Trinity Cathedral. Chairman, Rt. Rev. D. S. Tuttle, D.D., Bishop of Missouri. Topic, "World Wide Missions."

(1) A General Survey, Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions.

(2) How the Men Can Help, Hubert Carleton, General Secretary of the Brotherhood of St. Andrew.

(3) A Corner of the Domestic Field, Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska.

SATURDAY, JANUARY 21ST.

Early Celebration in the city churches.

10:00 A. M.—Business session in Creighton Hall.

10:30 A. M.—Conference session. Rt. Rev. L. R. Brewer, D.D., Bishop of Montana, chairman. Topic. "The Awakening of Interest in the General Work of the Church."

(1) Missions and Literature, Miss Julia Emery, President of the Woman's Auxiliary.

(2) Missions and Money, Rev. W. H. Knowlton of St. James, Minnesota.

(3) Missions and Prayer. Rev. A. S. Lloyd, D.D., General Secretary of the Board of Missions.

Discussion.

2:30 P. M.—Business session in Creighton Hall.

3:00 P. M.—Conference session. Rt. Rev. E. R. Atwell, D.D., Bishop of Kansas City, chairman. Topic, "The Churchman's Duty."

(1) The Sunday Question, Rt. Rev. C. S. Olmsted, D.D., Bishop of Colorado.

(2) The Labor Question, Rt. Rev. T. N. Morrison, D.D., Bishop of Iowa.

Discussion.

2:30 P. M.—Junior Auxiliary Conference in the crypt of Trinity Cathedral. Addresses by Rt. Rev. P. T. Rowe, D.D., Bishop of Alaska; Miss Julia Emery, Rev. Dr. Herman L. Duhring of Philadelphia, and Mrs. J. D. Morrison of Duluth.

8:00 P. M.—Brotherhood of St. Andrew Conference for Men, in Trinity Cathedral, followed by a social meeting in Gardner Memorial Parish House.

(1) The Clergy and the Brotherhood, Rev. J. D. Ritchey of Wichita, Kas.

(2) How to Win the Man, Mr. Frank Shelby, Western Travelling Secretary for the Brotherhood.

(3) How to Win the Boy, Mr. Hubert Carleton, General Secretary of the Brotherhood.

SUNDAY, JANUARY 22ND.

Early Celebration in all the city churches.

11:00 A. M.—Services and Missionary sermons in the churches and vicinity by the visiting Bishops and delegates.

3:30 P. M.—Children's mass meeting in Trinity Cathedral. Rt. Rev. A. L. Williams, Bishop Coadjutor of Nebraska, chairman. Addresses by Rt. Rev. W. H. Hare, D.D., Bishop of South Dakota, "Indian Child Life"; Miss Julia Eemery, "What a Junior Can Do to Help"; Rev. A. S. Lloyd, D.D., "Child Life of the Orient"; Rev. Francis White, "The Churchless Children."

7:45 P. M.—Services and Missionary sermons in the churches of the city and vicinity by visiting Bishops and delegates.

The offerings at all public services are for General Missions.

ALABAMA.

C. M. BECKWITH, D.D., Bishop.

Work at Selma.

THE REV. MOTHER MARY C. A. A., who has been in charge of All Angels' mission, Selma, for the last three years, has handed her resignation to the rector and vestry of St. Paul's Church, Selma. The property has been offered for sale by the Mother Mary to the Bishop of Alabama and the vestry of St. Paul's Church. The mission has had over 200 baptisms since Bishop Barnwell gave permission to plant the Church in this section. Mayor Atkins and other prominent citizens have been interested in the mission from its foundation.

ALBANY.

WM. CROSWELL DOANE, D.D., LL.D., Bishop.
RICHARD H. NELSON, D.D., Bp. Coadj.

Gifts at Greenwich—Diocesan Notes—Death of Rev. Thomas Boone.

A PAIR of brass candlesticks was presented to St. Paul's, Greenwich (Rev. D. H. Clarkson, rector), at Christmas as a thank-offering. The celebration at 11 on Christmas Day was fully choral, and at the two celebrations all but five of the communicants received. This parish has a resident rector for the first time in many years, who came in June 1904, after the church had been closed a year. The work is responding to his efforts.

THE CELEBRATED Burgess Corps of Albany attended service on New Year's evening at Trinity Church, Albany. The service was read by the Rev. Dr. Silliman, formerly of Stockport. The sermon was by the rector, the Rev. F. St. George McLean, who is the chaplain of the Burgess Corps. The subject was "The Development of the Soul." The services in this church have been fully resumed, the church having been entirely done over since the disastrous fire. The rector has been indefatigable in his labors, and to him is largely due the accomplishment of what seemed almost impossible.

THE CLERICUS of Albany, Troy, and vicinity met in the reception room of the Mary Warren Free Institute of Holy Cross, Troy, on Tuesday afternoon, January 3d. The subject of the essay was "Parochial and Priestly Anniversaries." The essayist was the rector, the Rev. E. W. Babcock. The paper was very interesting and the discussion was equally so. A minute in memory of the late Chancellor Carter was unanimously passed.

Notwithstanding the severe storm, a great many of the clergy were present.

In the fire at St. John's Church, Champlain, reported last week, the vestments and altar hangings that were not in use were saved by heroic efforts. Attention was next directed to saving the bell, which was accomplished with great difficulty. Aside from these, all that remains of one of the prettiest and most Churchly buildings in any rural district, are a few seats. A total insurance of $2,075—$2,000 on the building and $75 on the altar—is but a small compensation for all that is lost. A large double parlor of a nearby house has been rented and accommodations for the present been made for services. Plans have been immediately put on foot for the erection of another structure. Friends wishing to aid in this noble cause of rebuilding can send any amount, small or large, to the treasurer, James DeF. Burroughs, or the Rev. E. N. Curry.

The Rev. Thomas Boone, rector of Christ Church, Gilbertsville, died on the 4th inst. He was the son of the late William Jones Boone, Sr., first Bishop of Shanghai, and brother to William Jones Boone, 2nd, the fourth Bishop of the American Church in China.

Mr. Boone was born in China, in 1848. He came to this country to receive his education and was a graduate of Princeton University and of the Virginia Theological Seminary. He was ordained deacon in 1871 and priest in 1873 by Bishop Beckwith of Georgia, in which Diocese he worked for many years, at Americus, Clarksville, assistant at St. Philip's, Atlanta, rector of Brunswick, Athens, and Christ Church, Savannah. During the yellow fever scourge in Brunswick, in 1876, Mr. Boone was rector there and because of his ministerings to the people of all creeds without regard to color, was greatly beloved. Mrs. Boone was stricken and died, and Mr. Boone's life was at one time despaired of, after he had succumbed because of his incessant work among the suffering.

CENTRAL PENNSYLVANIA.

Ethelbert Talbot, D.D., LL.D., Bishop.

Charges against the Bishop Withdrawn.

By reason of canonical difficulties that have been met with, and by reason, further, of the fact that six of the parties who signed the allegations against Bishop Talbot have withdrawn their signatures and made affidavit that those signatures were placed upon such a document without their knowledge or consent, the charges against the Bishop have been withdrawn in so far as they can legally be withdrawn after the Board of Inquiry has already been summoned to consider them. The daily papers state that this withdrawal is to be followed by the presentation of charges under the new canon, but no such new charges have as yet been formulated, and several of the remaining signatories, including both of the clergy, are quoted as saying they will have nothing further to do with the case.

CHICAGO.

Wm. E. McLaren, D.D., D.C.L., Bishop.
Chas. P. Anderson, D.D., Bp. Coadj.

New Altar at Evanston—Parish House at Evanston Opened—Hibbard Memorial Chapel—Sheridan Park—Woman's Auxiliary—Oak Park.

The beautiful new altar at St. Mark's Church, Evanston (Rev. Dr. A. W. Little, rector), was consecrated by the Rt. Rev. C. C. Grafton, D.D., Bishop of Fond du Lac, acting for the Bishop of the Diocese, on Sunday, January 8th, at 11 A. M. The office of benediction immediately followed the procession, and was exceedingly impressive, as was the choral Eucharist which came after. The music was Gounod's St. Cecilia Mass, and was particularly well rendered by the large choir and a large orchestra of seven pieces which supplemented the organ. The Bishop preached a strong sermon.

The Bishop's text was: "I am come that they might have life, and that they might have it more abundantly" (St. John x. 10). After asking the question, "What is life?" and answering it as scientists, philosophers,

REV. DR. A. W. LITTLE.

men of the world, and as children in their first questionings as to what it all means, woud do, and after showing that immortality was a natural attribute of human life, Bishop Grafton proceeded to explain the difference between immortality and eternal life. Man might be immortal and pass on from this life into another state, but as an immortal simply, he could not remain in heaven, for at the first sin or disobedience he would fall as did the angels. Man to be perfectly happy in the world to come and to be privileged to share in the Beatific Vision, must be holy; and to be holy, man must be joined with God. Man would surely be rewarded in this world for his good deeds, his charities, his philanthropic works, but such deeds in themselves would not insure reward in the life hereafter. God had given man the way, He had come that man might have life and have it more abundantly. The Incarnation was the crowning point of God's purpose in the creation. All things were created in evolution—leading up to and prophesying the great event. The stars that they might shine over the Bethlehem manger where angels gave voice to the joyous songs they had been waiting ages to sing; the mineral and vegetable kingdoms that they might produce gifts that men, in adoration, should offer in the place where even the cattle did homage. God took humanity unto Himself. He came to man that man might come to God, and He left His Church upon earth, a living thing—an organism having life and capable of imparting life, not an organization merely—and in this Church in which the Holy Ghost dwelt this very day as He had at Pentecost, were the sacraments of grace by which means man was joined to God. Baptism and Confirmation were living things, and especially the Blessed Sacrament of the Altar was a living thing. In offering these precious and holy gifts we plead for the benefits of the one sufficient sacrifice which Christ is ever offering for us, and in receiving the Body and Blood of our Lord we pray that He may dwell in us and we in Him.

In closing, the Bishop, referring to the altar which he had just consecrated, said what a blessed privilege it was to build anything to the honor and glory of God, and par-

NEW ALTAR, ST. MARK'S CHURCH, EVANSTON, ILL.

ticularly to erect an altar, around which the faithful might gather to do God homage and to meet Him in the Blessed Sacrament.

The altar which, with the mosaic floor of the sanctuary, the six office lights and two eucharistic candlesticks, was presented by the Comstock family in memory of their father and mother, Charles and Julia Sprague Comstock, and by Mr. W. C. Comstock in memory of his wife, is a magnificent piece of work, and is considered to be the finest and most correct of any altar of the American Church in the West. As the illustration shows, it is in the early period of English Gothic to correspond with the church, and was designed by Messrs. Holabird & Roche, the architects of the church. The work was executed under the direction of Spaulding & Co. of Chicago, to whom the contract was awarded, and the finished work reflects great credit upon both designers and builders. The over all measurements are: width 14 ft., height 18 ft. 6 in., the altar proper being 9 ft. The material is Italian veined statuary marble, which gives a very soft and pleasing effect. The three panels on the front of the altar are most exquisite pieces of work in glass mosaic. The centre panel shows the lion of St. Mark, and the side panels depict angels with swinging censers. The tabernacle door is of antique bronze, with the *Agnus Dei* on the door proper, and the I. H. C. in the arch over the door. The adoring angels which stand upon the pedestals at the side were executed in Italy, and are of the finest Carrara marble. The mosaic floor is of rouge royal field with small maltese crosses forming an all-over design, and is a very fitting setting for the altar.

Inscriptions are carved on either end of the altar. On the Epistle end is the following:

TO THE GREATER GLORY OF GOD, AND IN LOVING MEMORY OF OUR FATHER AND MOTHER
CHARLES COMSTOCK,
FIRST SENIOR WARDEN OF THIS PARISH,
1864—1895
AND
JULIA SPRAGUE COMSTOCK,
ENTERED INTO REST
SEPT. 5, 1895,
FEB. 2, 1901.
Jesu, Mercy.

On the Gospel end Mr. Wm. C. Comstock's inscription to his wife is:

TO THE GLORY OF GOD, AND IN LOVING MEMORY OF
ELEANORA K. COMSTOCK,
WIFE OF WILLIAM C. COMSTOCK, WHO ENTERED INTO LIFE
JUNE 7, 1902.

The work is in every way a success, and St. Mark's may now be pronounced a gem of Church architecture with the altar, as it should be, the most beautiful feature.

ON MONDAY evening, January 2nd, the new parish house at St. Mark's, Evanston, was opened with an informal reception to the parishioners and all interested to attend. A large number availed themselves of the opportunity to be present and inspect the building during the hours of 8 to 10. The vestry and members of the Woman's Guild assisted Dr. and Mrs. Little in receiving. Light refreshments were served, and the assembly hall and large guild room were very attractively arranged with small tables for ices, coffee, etc.

The parish house which, as the illustration shows, adjoins the church on the south, is built of rough stone to match the church. On the ground floor, opening from the entrance hall, is an assembly room, with stage suitable for lectures, concerts, and theatricals, and capable of seating about 300 people. Back of the stage is a very attractive guild room with open fire-place, and a large and convenient kitchen with closets, completes the first floor. On the second floor are arranged curates' quarters, bedrooms, bath, and library, and a large choir room with choirmaster's office and music library opening off from it. The interior decorations are in soft tones and the whole effect is most pleasing.

THE GROUND for the new Hibbard Memorial chapel at Grace Church, which was described last week, was broken with proper ceremony on the morning of January 3d, Mrs. Hibbard and her sons assisting the rector, the Rev. W. O. Waters.

THE NEW CHURCH for St. Simon's mission, Sheridan Park, Chicago (Rev. H. B. Gwyn, priest in charge), was formally opened on Sunday, January 8th. At the morning service the Rev. Mr. Gwyn was the preacher, in the afternoon the sermon was delivered by the Rev. Frank Du Moulin, rector of St. Peter's, under whom the mission was first started, and in the evening the Rev. Dr. Little of St. Mark's, Evanston, preached. The altar at St. Simon's, together with some hangings, were formerly in use at St. Mark's, and were presented to the mission.

PARISH HOUSE OF ST. MARK'S CHURCH, EVANSTON, ILL.

AT THE JANUARY meeting of the Woman's Auxiliary the interesting topic of the Church Periodical Club was presented to the 74 delegates assembled. Mrs. J. H. Avery, in charge of that work in the Diocese, urged

HIBBARD MEMORIAL CHAPEL, GRACE CHURCH, CHICAGO.

its claims by reading letters from its general secretary, and from some who have been its beneficiaries. The tone of genuine gratitude which characterized these letters proved how necessary and blessed is this labor of love and often of real personal sacrifice of time. Mrs. W. P. Wright of Grace

INTERIOR—HIBBARD MEMORIAL CHAPEL, GRACE CHURCH, CHICAGO.

Church, Chicago, and Miss Van Schaick of St. Paul's, Kenwood, told in a most careful way of the details of the work undertaken by parish librarians of the Periodical Club. In no other parish work is so much patience and perseverance required, but the reward comes in the knowledge of comfort carried to far-away mission posts, and poorly equipped hospitals and schools. The offering of the day was given to aid in the building of a suitable altar in the Cathedral at Honolulu. The meeting was closed with noon-day prayer, read by the Rev. Walter T. Sumner.

The Messiah was sung upon the Feast of the Epiphany with great success by the parish choir of Grace Church, Oak Park (Rev. E. V. Shayler, rector). It had never before been sung in Oak Park. The church, the aisles, and the vestibules were crowded with people and hundreds were turned away. The Men's Club of the parish listened to an address upon "The Open Shop," by Clarence Darrow, the well known attorney for the Chicago labor unions. This Club now numbers 275 members and is the largest in the Diocese, if not in the entire country.

COLORADO.

Charles S. Olmsted, D.D., Bishop.

Parish House for Emmanuel—Cornerstone at Manitou—Notes.

A new parish house for Emmanuel Church, Denver (Rev. E. L. Eustis, rector), was commenced this week and will be completed within three months. It will contain large halls and rector's study. The church is being improved internally, and a pipe organ will be installed immediately.

The Bishop laid the cornerstone of St. Andrew's, Manitou, last week. The new church will be completed in the summer. It will be built of stone, and the cost will be from $12,000 to $15,000.

Last summer the new mission was launched at Arlington Heights, a suburb of Denver, in a tent. Now there is a good congregation and a Sunday School of 60 children. The mission is about to acquire three lots, and it is hoped that before the year is over a suitable building may be erected.

Epiphany mission, Denver, under the energetic ministry of the Rev. C. T. Lewis, has grown to such importance that it demands his whole time. Consequently the Bishop has relieved him of the care of Littleton and placed the Castle Rock, Plum Creek, and St. Paul's, Littleton, group under Archdeacon Bywater.

The Rev. G. R. Messias of the Diocese of Tennessee has been placed in charge of La Junta, Las Animas, and Lamar by the Bishop, to commence on the Epiphany. La Jara and Conejos and Antonito, on the border of New Mexico, have been placed by the Bishop under the pastoral care of the Rev. E. A. Vesey, formerly of La Junta.

The new mission at Elyria, a suburb of Denver, is very hopeful. A hall has been rented and regular services are held. The B. S. A. take an active interest in this densely populated district, which lies among the smelters.

CONNECTICUT.

C. B. Brewster, D.D., Bishop.

Gifts at Hartford—Diocesan Notes.

At the Christmas festival of St. James' Church, Hartford (Rev. James T. Huntington, rector), there was presented to the rector by Mr. George Cooper, on behalf of the parish organizations, a new cassock of black

PRIVATE COMMUNION SET.
(Presented to Rev. R. H. Scott.)

silk cord, while the rector presented the curate, the Rev. Reginald H. Scott, with a private Communion set as a memorial to Mr. Scott's mother. The set, which was made and engraved by the Gorham Manufacturing Co., is inscribed: On the cruet, "Rev. Reginald Heber Scott, Xmas, 1904"; on the bread box, "Jesu Mercy"; on the spoon, "I. H. S."; outside of paten, "This is My Body"; on back of paten, "Eternal Rest, Grant Her, O Lord, and let Perpetual Light shine upon Her. Annie Duant Scott, January 20, 1899"; on the chalice, "This is My Blood."

Another veteran layman and loyal Churchman has finished his work, in Mr. Asa R. Bigelow, warden of Calvary Church, Colchester, of which the Rev. John H. Fitzgerald is rector. Mr. Bigelow had been warden of the parish from its organization, some forty years ago. The church in Colchester and the community, where nearly all his life was spent, has met with a severe loss. He is survived by a brother, two sons, and two daughters. Mrs. Bigelow, now deceased, was a sister of the late Rev. Edward R. Brown, for many years a priest of this Diocese.

At the recent annual meeting of the Connecticut Society of the Order of Foreign Wars, the Rev. Alexander Hamilton was elected chaplain. Among the deaths reported was that of the Rev. Lindall W. Saltonstall, formerly rector of Christ Church, Hartford.

DULUTH.

J. D. Morrison, D.D., LL.D., Miss. Dn

Church Consecrated at Aitkin—Anniversary at St. Cloud.

On the feast of the Circumcision, the Bishop of Duluth consecrated St. John's Church, Aitkin. The instrument of donation was read by Mr. A. B. Moran, warden; and the sentence of consecration by the Rev. Ernest M. Smith, missionary in charge. The Rev. A. Kalin was also present, and assisted in the service.

The building was erected some years ago by a Swedish congregation, which had petitioned the Bishop to take them under his ecclesiastical jurisdiction. It was in a crude, unfinished state, and there were considerable liabilities against it. These were gradually removed, and the title vested in the trustees of the Diocese of Duluth. In the course of time a considerable English-speaking congregation has also been gathered at Aitkin, and the people within the past year have finished the building in a very complete and satisfactory manner. Their efforts are deserving of warm commendation, and the consecration of the building on New Year's Day was a happy issue of a missionary effort from which excellent results are anticipated.

The Rev. Herman F. Parshall, rector of St. John's, St. Cloud, has completed the 10th year of his rectorship. The day was kept by the rector and his wife holding a reception for the parish in the evening.

EAST CAROLINA.

A. A. Watson, D.D., Bishop.

Gift at Beaufort.

On Christmas morning, the Junior Auxiliary of St. Paul's parish, Beaufort, presented a handsome brass cross for the use of the altar, to the Glory of God and in loving memory of the Rev. E. M. Forbes, a former rector of beloved memory. The cross was received by the rector, the Rev. Thomas P. Noe.

IOWA.

T. N. Morrison, D.D., Bishop.

Progress at Council Bluffs.

St. Paul's Church, Council Bluffs (the Rev. H. W. Starr, rector), is enjoying unusual prosperity. Since last Easter, the regular income of the parish has greatly increased as a result of the new system of pledges; the Sunday congregations have maintained a steady average; the Sunday School has trebled its attendance and offerings; the steam-heating plant has been thoroughly repaired at an expense of over $300; regular payments of $500 upon the principal of the debt have been pledged; nearly $300 has been contributed to missions; a new parish paper has been started; a chapter of the Brotherhood of St. Andrew organized; and sixty names added to the list of communicants.

KENTUCKY.

Order for Consecration of Bishop-elect.

The Presiding Bishop has taken order for the consecration of the Rev. Charles Edward Woodcock, D.D., Bishop-elect of Kentucky, as follows:

Place—St. John's Church, Detroit, Mich.

Time—St. Paul's day, January 25, 1905.

Consecrators—The Presiding Bishop, the Bishop of Springfield, the Bishop of Lexington.

Presenters—The Bishop of Nebraska, the Bishop of Michigan.

Preacher—The Bishop of Alabama.

Attending Presbyters—Rev. J. G. Minnegerode, D.D., Rev. Geo. H. Buck.

LEXINGTON.

Lewis W. Burton, D.D., Bishop.

Two Pastorals—Diocesan Notes.

Bishop Burton issued a Pastoral, just before Christmas, which appeared in the daily papers, urging people not to forget the due observance of Sunday while keeping their Christmas festivities. The hint was well received by the community at large.

He has also distributed to the clergy a Pastoral Letter on Marriage and Divorce, giving the new canon, which he reminds the clergy, takes effect on January 1st, 1905. The paper also contains a digest of the Kentucky state laws on these subjects, which he urges the clergy to read and study.

The Rev. W. L. Smith, the new missionary at Ashland, Ky., has recently married a niece of the celebrated Russian general, Kuropatkin. Mrs. Smith has for some time previous to her marriage been superintendent and head nurse in a Church hospital in Texas.

Archdeacon Cooke has re-purchased the building formerly used for worship by the congregation of Bellevue and Dayton, and has fitted it up for a men's club, guild room, and boys' brigade. A kitchen has also been fitted up for parish festivities. New pews and choir stalls have been placed in the beautiful church.

The rector of St. Paul's, Newport, has been seriously injured in the knee at a football match. We sincerely hope that Mr. Nelson will soon recover from the mishap.

The Rev. F. A. MacMillen, rector of Trinity, Covington, has begun a Bible class, and a Church history class, with satisfactory results. He is reviving the work in the unorganized mission of St. Mark's, Ludlow, about two and one-half miles from the mother church at Covington.

The mission at Richmond is being served with monthly services by the Rev. Geo. H. Harris of Maysville, while the parishioners are applying their offerings to raising a church restoration fund, instead of providing regular clerical services every Sunday. The wisdom of this policy is surely questionable.

The Cathedral chapter, acting upon a suggestion of Bishop Burton, has resolved that a social gathering of laymen of Lexington and its vicinity, together with the clergy of the neighborhood, be held in Lexington before Lent, the chief feature to be a dinner followed by appropriate speeches; and also that a series of sermons be delivered on week-nights during Lent, in the Cathedral, upon such subjects as the following: The Church's Position with Reference to other Communions; The Church's Stand on the

Social Questions of the Day; The Church's Missionary Outlook; and The Spiritual Aspirations of the Church. The Bishop's idea is that these two undertakings should be carried out by the Cathedral chapter as such as a means of fulfilling, in some measure, the purpose of the Cathedral organization, and its relationship to Christ Church, Lexington. The chapter heartily endorsed, and resolved to carry out, the Bishop's plan.

THE REV. ROBERT C. CASWALL, M.A., of Lexington has been appointed by the Bishop to be historiographer of the Diocese, in place of the Rev. H. H. Sneed, who is about to leave for Gulfport, Miss.

MUCH SYMPATHY has been extended to Dean and Mrs. Lee on the occasion of the death of their little daughter, aged two and one-half years, from scarlet fever; the second child taken from them since their arrival in Lexington four years ago. The funeral at the Lexington cemetery was private for fear of contagion; but quite a number of people heard of it and expressed their sympathy by their presence. The Bishop and the Rev. R. C. Caswall were present with the funeral party at the grave, but the Dean, by a wonderful exercise of will-power, went through the whole of the Burial Office himself, the Bishop pronouncing the Benediction at the conclusion.

LONG ISLAND.

FREDERICK BURGESS, D.D., Bishop.

Parish House for Christ Church.

THE OPENING of the new chantry and parish house of Christ Church, Brooklyn, and the 15th anniversary of Dr. Kinsolving's assumption of the rectorship of the parish, have been very happily celebrated by the rector and people. Dr. Kinsolving preached on the anniversary Sunday to a large congregation a sermon from the two passages: "So likewise ye, when ye have done all these things which are commanded you, say, we are unprofitable servants: we have done that which was our duty to do"; and "Behold I have set before thee an open door, and no man can shut it."

"Two voices," said the preacher, "come to me as I look back over the fifteen busy, happy years we have spent together. The first is a voice bidding to unfeigned humility. No religious worker may ever plume himself on his success. Spiritual values are too subtle. A cure of souls is so high and sacred a trust and the opportunities to-day of serving Christ and humanity through His Church are so overwhelming that a man can only cry 'Who is sufficient for these things?' In His Divine chivalry and generosity God will prize all we do for Him at more than its worth. God rewards us when we are faithful by opening new doors. To-day is this Scripture literally fulfilled in your ears. In addition to the older door to this beautiful temple of God, this week other doors are to be opened into the lesser sanctuary, the chantry, and into the parish house. These doors are to stand ever open, the one to receive those who come for prayers and teachings and Holy Communions, the other to express and realize the broader social aims of the parish of to-day.

"The fine Norman Tower," he said, "is one of the most conspicuous objects on Clinton Street. We have tried to have it stand for a symmetrical theology and a loyal, reasonable, and comprehensive Churchmanship." When he came he had found a working parish but not a modern one. The present can best honor the cloud of witnesses in the firmament of a faithful past by doing for our generation in the present day way what they did for theirs. He paid a high tribute to the vestry of Christ Church. What has been accomplished, he said, is due to the spirit of this people and to the ability, judgment, and Christian statesmanship of the vestry, led by a man who has been long regarded for commanding gifts of intellect, heart, and character as an Agamemnon king of men, our honored and beloved senior warden, Mr. Alexander E. Orr to whom parish, Diocese, and of late the whole municipal community have come under lasting obligations. During the fifteen years there have been in the parish church and chapel 1,290 baptisms and 1,110 confirmations. There are to-day nearly 1,200 communicants, of which about 770 are in the mother church. The offerings in the parish church aggregated more than $390,000, an average of $26,000 a year. Four buildings have been erected during the period; a parish house and Sunday School building, and a chapel at the mission costing together $63,000, and a rectory and a parish house and chantry adjoining the parish church. A new pipe organ was put in some years ago at a cost of $10,000 and a number of memorials have been placed in the church. During the period, $95,000 has been given toward the equipment and support of the Christ Chapel work, $19,498 to Diocesan Missions and Charities, $14,000 to Foreign Missions, an Endowment Fund aggregating $12,000, and $14,000 to different benevolent causes in the city. He closed with a plea to the men whom God had blessed with ample means and the men and women, younger or older, to whom God has given a talent for healthful service to mark these open doors.

On Thursday evening, the chantry and parish house was formally opened by a reception. The Bishop of the Diocese, the Rev. Dr. Bacchus, the Rev. Dr. Lyman of the South Congregational Church, James H. Canfield, LL.D., Librarian of Columbia, and Mr. Alexander Orr, senior warden of Christ Church, spoke upon this occasion. In introducing Bishop Burgess, Dr. Kinsolving laid stress upon his efforts to bring the parish into closer relations with the Diocese and the Church at large. THE BISHOP sounded the note of progress for which this parish had proved itself so firmly to stand, and which was clearly signalized on this auspicuous occasion. He reminded his hearers that the present generation must not lack confidence nor be ever glorifying the past, but fitting itself for the wider opportunities of to-day. This, he said, the people of Christ Church had done. Mr. ALEXANDER E. ORR, on behalf of the parishioners, paid a beautiful tribute of loyalty and affection to their rector, and dwelt upon the marked ability with which he had met most difficult situations and overcome them. Dr. LYMAN, after cordial greetings to the people of Christ Church, so many of whom, he said, were friends, spoke of his gratification at being present and expressed in glowing speech his regard for their rector, his peculiar gifts, his administrative ability, his scholarship, his "brotherliness." He said the words which he thought most fittingly characterized the expression of their pastor's life were "spiritual chivalry." DR. BACCHUS told his hearers of his recollection of the coming of their young rector fifteen years back, and of his recognition at sight that in that young man "was grit, and root that struck down to the depth of things." He pointed out the change that has come over Church life during this period, and said Dr. Kinsolving had fulfilled a most difficult work in bringing his parish into touch with the "new" age while keeping the best of the old. DR. CANFIELD struck an inspiring chord when he said that the last lesson to be learned is that of mutual helpfulness, and when we fail to learn that, we fail to live. He congratulated his hearers that with their beautiful new building they were equipped to go forward to meet this ideal.

In the chantry the five windows are memorials, as are the Altar, Altar Cross, the Communion Service, the Chancel Rail, the book rests, Altar Service Book, and Prayer Books, the chairs, vases, the Lectern and Lectern Bibles, and the Credence and Alms Shelf. The organ is a gift but not a memorial. The parish house is equipped with a large auditorium seating 300, which is used by the main department of the Sunday School and also for meetings of the larger organizations. There are also men's club and reading rooms, a chancel guild room, choir robing rooms, an office, library, guild rooms, and kitchen. It is steam heated and lighted with electricity, and cost $20,000.

LOUISIANA.

DAVIS SESSUMS, D.D., Bishop.

Gifts at Thibodaux.

ST. JOHN'S CHURCH, Thibodaux, has lately been the recipient of many costly gifts, which have added greatly to its interior beauty. These consist of altar, pulpit, and lectern hangings of rich material and exquisite workmanship for each of the ecclesiastical colors. There has also been given a new carpet for the chancel, which has improved the general appearance of everything inside the church.

These gifts have been bestowed by Mrs. O. Z. Bartlett of Milwaukee, Wis., who, during her childhood belonged to St. John's Church and attended service there. She is the daughter of the present much esteemed and beloved senior warden, Captain J. J. Shaffer. These gifts have been much admired and highly appreciated by the rector and members of the congregation.

MARYLAND.

WM. PARET, D.D., LL.D., Bishop

Henshaw Memorial Church Reopened—Death of Ex-Governor Lowndes — Great Missionary Meeting in Baltimore—Bishop Paret's Anniversary.

ON CHRISTMAS morning the Henshaw Memorial Church was reopened after being closed for five weeks, being re-frescoed and re-carpeted and made beautiful through the efforts of the earnest rector, the Rev. Wm. H. Osmond, at the expense of $600. The men of the parish have volunteered to paint the lecture hall, and by next Christmas we hope to have the church free of debt. There was a handsome white silk dossal presented to the church, and a brass cross was placed on the altar as a memorial to one of the young men, erected by his friends.

LAST SUNDAY the sudden death occurred of former Governor Lloyd Lowndes at his home in Cumberland. He was dressing for church when he fell unconscious, and died before physicians could arrive. Mr. Lowndes was a leading Churchman of the Diocese, and on the day previous to his death had spent some time in the preparation of an address to be delivered at the approaching twentieth anniversary of Bishop Paret's consecration. He was born in 1845 at Clarksburg, W. Va., and was graduated at Allegheny College, Meadville, Pa., from which also he received the degree of LL.D. He was Governor of Maryland 1895-99. He is survived by his widow, a brother, and five sons. Mr. Lowndes was senior warden of the parish at Cumberland. The cause of his death was heart failure.

A GREAT Missionary Meeting was held in the Academy of Music, Baltimore, last Sunday evening. A committee was appointed by the authority of the last Convention to stimulate the interest in Foreign and Domestic and in Diocesan Missions, and this successful meeting was the result. The Bishop of Maryland presided and introduced the Rt. Rev. David H. Greer, D.D., LL.D., Bishop Coadjutor of New York, who made the principal address. A short address was also made by the Rt. Rev. Ethelbert Talbot, Bishop of Central Pennsylvania. Mr. George C. Thomas, Treasurer of the Board of Missions, had been expected, but was unable to come. The music was under the direction of Mr. Miles Far-

row, Mus.Bac., organist of St. Paul's Church, and was very effectively rendered by the combined choirs of the city churches. The night service was omitted in all of our churches, and clergy and people united in making the meeting worthy of the great cause of Missions, and one long to be remembered. So successful was the attempt that not only was the edifice crowded, but three thousand people were turned away.

The annual service of the Junior and Sunday School Auxiliaries was held last Sunday afternoon in St. Peter's Church, Baltimore, and was largely attended by the young people. Addresses were made by Bishop Talbot and the Rev. J. W. Morris, D.D., of Brazil.

Last Sunday, January 8th, was also the twentieth anniversary of the consecration of the present Bishop of Maryland. Last May the Convention took order for the proper observance of the event. Missionary services were held in every church and chapel in the Diocese, culminating in the grand missionary service at night in Music Hall.

Dr. Paret was called to the chief pastorship of the Diocese when many of the smaller churches were closed, and missionary activities were at a low ebb. The Silent Church and the cause of Diocesan Missions have ever been to the front in the Bishop's sympathies and intrest, until to-day nearly all of the existing points are manned, and through the newly organized Laymen's Missionary League he hopes to realize some of his "dreams" of new and aggressive work.

The anniversary falling on Sunday, the official celebration was deferred till Monday, so that the clergy might more easily attend. The Holy Communion was celebrated at St. Paul's Church, Baltimore, at 11 o'clock, and the sermon was preached by the Rt. Rev. Cortlandt Whitehead, D.D., Bishop of Pittsburgh. In the evening there was a general reception to the people of the Diocese and brief addresses of congratulation. An elaborate loving cup of silver was presented to the Bishop, on behalf of the Diocese, the presentation speech being made by the Rev. Dr. Eccleston. The Bishop responded feelingly.

MASSACHUSETTS.

Wm. Lawrence, D.D., LL.D., Bishop.

Sunday School Commission—Boston Notes.

In order that the work may be more effective, the Sunday School Commission, which has been in existence for some little time, has brought into being a more definite organization, to be known as the Sunday School Union, which in turn has been divided into fifteen local branches, grouped according to geographical location. Four of these local branches already have been organized and are ready for work; while several others have taken the preliminary steps. Each branch will be represented on the executive committee of the Union by one member, the remainder of that committee consisting of the officers of the Union, of which Bishop Lawrence is President, and four members of the Sunday School Commission. At the last meeting of this committee, the Rev. Carlton P. Mills, rector of St. Chrysostom's Church at Wollaston, was elected Field Secretary and he will devote a large part of his time to the work which will carry him all over the Diocese. A salary attached to the office has been provided for by special private gifts. Mr. Mills' election will necessitate the appointment of an assistant in the Wollaston parish. The special object of this Sunday School Union as stated in the Constitution, is "The improvement of the Sunday Schools and the advancement of religious education in the Diocese." Each Sunday School is represented in the Union (the make-up of the executive committee being a separate matter) by the rector and two delegates and the annual meetings are set for November of each year. It must not be understood that the Union in any way supplants the older body, that is, the Commission. The former was organized for the purpose of furnishing an avenue through which the Commission might work. This is believed to be the first instance where a practical attempt has been made by an actual diocesan organization to further the interests of Sunday Schools.

The erection of a new hospital building near the Brookline line of Boston, which is more effectually to carry on the noble work begun in 1860 by Miss Anne Smith Robbins, revives a flood of memories connected with the early life of the Church in this Diocese. Older Churchmen and women remember this kindly, beneficent woman who gave up wealth and luxury that she might minister to the sick and afflicted, and who even went to the extent of taking up her residence in the hospital which she established in McLean Street in the West End of Boston, and where she died five years ago. An aunt of Miss Robbins was Margaret Coffin, who founded the Margaret Coffin Prayer Book Society, in whose memory there is a beautiful window in the chapel of the hospital. The present building will be vacated for the new one in the course of a few months.

Bishop Brent of The Philippines delivered an address before the Twentieth Century Club on the evening of January 4th. He told his hearers that the Filipinos were the only Christian people of the Orient. Cohesion in government, he said, never had existed among these people, though cohesion of religion has, and that is a prophecy of what religion may do for the whole Orient, it being Christianity alone which will solve the Oriental problem.

The private library of the late Bishop Frederic Dan Huntington of Central New York was sold at auction in Boston on January 3, 4, and 5. Naturally, most of the volumes were of a religious character, and did not bring fancy prices. There were a few old manuscripts, though nothing that from a collector's point of view would be considered rare. An etching, one of the Grolier Club publications, went to the Forbes Library at Northampton for $26. The Boston Public Library and John Wanamaker also were among the buyers. Most of the stock went to dealers.

A little paper called *The News-Letter*, devoted to the interests of the Guild of St. Barnabas for Nurses, has just made its appearance in Boston. It is edited by the Rev. Ellis Bishop of St. Stephen's Church and Miss Mary Sargent, one of the parishioners of St. Stephen's. In this first number are a Christmas greeting from Bishop Whitehead, chaplain-general of the guild; a letter from Bishop Brent in appreciation of the medical work of the guild in the Philippines; an article on "How May the Guild of St. Barnabas be Made More Spiritually Effective?" by an old guild member, and numerous notes of interest.

By the will of Samuel B. Stimpson of Peabody, St. Paul's Church of that town is given the sum of $200, a similar amount having been left to other Christian bodies of the place.

The Mystery Play which Father Field of the Church of St. John the Evangelist has been giving for several seasons, has been attracting considerable attention since Christmas, and many Church people have been flocking to St. Augustine's (which is the great Negro work of the Church in Boston) to witness the performance of the children, who go through their parts with great reverence and enthusiasm.

The first of twelve small statues to be placed in the Lady chapel at the Church of the Advent, was installed during Christmas week. The statue, which is of oak, is that of Bishop Samuel Seabury, the first Bishop of the American Church as well as of Connecticut. The plan is to have six of the statues those of canonized saints, and six of them worthies, three of whom are to be American and three English. The statue of Bishop Seabury shows the prelate with mitre, signet ring, and shoe buckles. In his hands he holds a gold Bible. The statue is the work of John Kirshmayer, who learned his art in Bavaria and who has wrought some of the famous Oberammergau carvings. It was placed in the church under the supervision of Mr. Ralph Adams Cram, whose reputation as an architect of ecclesiastic structures is widespread. It is worthy of note that the mitre which is worn by the figure is an exact counterpart of the one actually worn by Bishop Seabury, which is preserved in Trinity College at Hartford, Conn.

MICHIGAN CITY.

John Hazen White, D.D., Bishop.

Rector Instituted at Laporte—Notes.

On St. John's day, the Bishop instituted the Rev. Jos. C. Hall, the new rector of St. Paul's Church, La Porte. The Bishop delivered a practical and instructive discourse upon the divine character of the Church and her commission to transmit the Faith, whole and entire as she has received the same. Cramer's Communion Service was sung by the vested choir.

The youngest son of the Bishop has been very ill with diphtheria, but is now convalescent.

With the coming of Mr. Mole as organist and choirmaster to the Cathedral in Michigan City, the choir is assuming its sometime good form again. Mr. Mole entered upon his duties early in December. He also trains the choir at La Porte.

The parish at Ft. Wayne is responding to the active leadership of the rector, and plans are forming for the reduction of its indebtedness. One thousand dollars have been raised and expended in installing a new heating plant for the rectory and church.

The past year was the best in the history of St. Thomas' Church, Plymouth. Over $4,000 was raised, half of which was added to the building fund of the new church, subscriptions for which now amount to $8,500. The contract for the Bedford stone has been let and the stone has begun to arrive. The brick and carpenter contracts are ready and it is expected that building operations will begin early in the spring.

St. Paul's Church, Mishawaka, which has the oldest house of worship in the Diocese, has purchased a fine new lot on the main street of the city, and as soon as they dispose of the old property, will erect a $10,000 edifice. It is hoped soon to erect also a substantial building for the little congregation of Church people at the new and thriving city of Indiana Harbor, where the Rev. T. D. Phillipps is actively working.

Those having communications for the Standing Committee of the Diocese of Michigan City will please take notice that the Rev. A. W. Seabrease is no longer connected with this Diocese. All communications should be sent to the Rev. J. H. McKenzie, Lima, Ind., President of the Standing Committee, or to the Rev. E. W. Averill, Secretary, Ft. Wayne, Ind.

MILWAUKEE.

I. L. Nicholson, D.D., Bishop.

City Notes.

The Woman's Auxiliary held its monthly session last week at St. Mark's Church and listened to an address by Mrs.

Abbot Thorndike, in which that lady gave her impressions of General Convention and of the other gatherings in connection with that event. The business report showed not quite enough pledges as yet to pay the appropriations made at the annual meeting, so it was decided no more offerings could be used for diocesan purposes until the appropriations had been met.

THE FIRST of the appointees of the new Cathedral Chapter, being the Rev. C. B. B. Wright, Ph.D., who becomes junior canon, was formally installed by the Bishop last Sunday morning.

MINNESOTA.

S. C. EDSALL, D.D., Bishop.

Burial of Professor Camp.

THE FUNERAL of the late Rev. C. C. Camp, acting warden and Professor of New Testament Exegesis of the Seabury Divinity School, was held at the Cathedral of Our Merciful Saviour on Monday, January 2nd. The body lay in state from 10 A. M. until 12 M., the students of Seabury acting as a guard of honor. The funeral service was conducted at 1 P. M. The Rev. C. L. Slattery read the sentences, Rev. Chas. A. Poole, D.D., read the lesson; the Creed, prayers, and committal service being read by the Bishop. Twenty-five of the diocesan clergy were present, also many of the parishioners of St. James' Church, St. Paul, where Prof. Camp had been for a number of years priest in charge. His long residence in Faribault, and being at one time priest in charge of the Cathedral, during an *interregnum*, had endeared him to the people. Members of the Cathedral parish acted as pall-bearers. The remains were interred in Maple Lawn Cemetery at Faribault, where rest the mortal remains of many priests of the Church. A committee on resolutions was appointed by the Bishop, consisting of the Rev. C. L. Slattery, Dean, the Rev. C. E. Haupt, and Rev. Theo. P. Thurston.

At a meeting of the executive committee of the Seabury Trustees, the Rev. Chas. A. Poole, D.D., Professor of Systematic Divinity, was appointed acting warden of the school. Mr. Simeon M. Hayes was appointed instructor of the sub-juniors in Greek, and also to read the New Testament Greek with the senior divinity class; Dr. Wilson or Dr. Ten Broeck to conduct the exegesis. The Greek exegesis of the middle and junior classes was assigned to the Rev. C. L. Slattery, Dean of the Cathedral.

The annual matriculation service of the Divinity School was held in the oratory of the Seabury Hall on the festival of the Epiphany. Six students were matriculated. The Bishop was celebrant and preacher, his subject being "Christian Ideals as Exemplified in the Life of the late Prof. Camp."

ST. MARY'S HALL opened this term with one hundred boarding pupils.

NEWARK.

EDWIN S. LINES, D.D., Bishop.

Rectory Burned at Pompton.

THE NEW RECTORY of Christ Church, Pompton (Rev. C. H. Weaver, D.D., rector), was destroyed by fire on Christmas night, and the church, which it adjoins, was barely saved by hard work on the part of the members of the congregation and others. The fire was caused in lighting candles on a Christmas tree, one of which fell beneath the drapery and caused the blaze to spring up immediately. The rectory was a total loss of about $7,000, as well as were most of the contents. A temporary home was at once provided for the rector and his family, and gifts amounting to $200 were at once raised and handed to the rector.

NEW JERSEY.

JOHN SCARBOROUGH, D.D., Bishop.

Diocesan Notes.

FOR MANY YEARS there has been no service held in Christ Church, Waterford. The place fell into decay and there was no congregation left. The Rev. Paul F. Hoffman, rector of the neighboring parish at Hammonton, is busy repairing the church edifice, and proposes to hold services regularly for the few that remain. He has a part of the money in hand, but needs more. The Rev. Dr. Fiske of Providence began his ministry in Waterford and Hammonton, and has been a fast friend of these missions through all their trials. They are the only missions on the Camden & Atlantic R. R. between Gibbsboro and Atlantic City.

THE Church of Our Saviour, Camden, has had hard luck in days gone by. At one time it was a thriving parish, though small in numbers, and entirely free from debt. But ambition for a costly parish house tempted the vestry to go in debt and place a large mortgage on their property. Since that time existence has been a struggle. The Rev. Chas. E. Betticher, for many years rector of St. Stephen's Church, Beverly, has undertaken the difficult task of reviving the work. He is meeting with great success, helped by his wife in Sunday School and parish visiting. Mr. Betticher has one son in the ministry, and his youngest boy, a student at Nashotah, was recently drowned in the lake on his return from a mission, distant several miles from the Seminary, in a driving snow storm. The body was laid to rest at Nashotah, by the side of Kemper and Breck and Adams and Cole, and other great missionaries, at the earnest request of Faculty and students.

THE RECENT bereavement of the missions in Burlington County by the death of the Rev. P. W. Stryker, has quickened the spiritual life wonderfully, so that St. Stephen's Memorial, Riverside, is about to form a parish organization, and has the Rev. James H. Fielding, formerly of the Associate Mission in Trenton and lately curate in Trinity Church, Bayonne, as their minister, in connection with Trinity, Fairview. Mr. Fielding began his work on the first Sunday of the new year.

THE RECTOR of St. Mary's, Burlington, has adopted the chapel of Our Redeemer, Shedakers, as a mission of his parish. This mission was founded and served by Mr. Stryker, as part of his extensive mission work. Of right it belongs to Burlington, as a suburb of the city.

ST. STEPHEN'S, Netherwood, formerly a thriving parish, in the bounds of the city of Plainfield, came very near dying, from causes that need not be stated in detail. The Associate Mission sent one of its ablest young men, the Rev. Arthur S. Peck, to what seemed almost a forlorn hope. At the end of a single year Mr. Peck has gathered a large flock, mostly the people of the neighborhood, and success is assured. The vestry have called Mr. Peck as rector, and he is in residence as such. On Christmas day he presented sixteen persons for Confirmation, and at both the early and late celebrations of the Holy Communion there was a large attendance. This is not the first nor the only parish that the Associate Mission has rescued and saved!

THE SUNDAY SCHOOL of Grace Church, Plainfield, makes an offering of toys and books every year at the Christmas festival, and sends them to the Associate Mission for distribution among the children who, but for this thoughtful kindness, might not receive any gifts. The Lord's promise is that "it is more blessed to give than to receive." The children of Grace, Plainfield, have both blessings.

A SMALL INDEBTEDNESS remained on Christ Church, Trenton, after the enlargement. This the parish has determined to cancel as a sort of thank-offering for the continuance of the Rev. Edward J. Knight's rectorship. A good beginning has been made, and by Easter the fund will be completed, and the church consecrated. There is a large Chinese Sunday School in connection with Christ Church. A number of the men have been baptized, and two confirmed. They are generous givers and live well-ordered lives in the community.

THE NEW apportionment for Missions has been made by a committee appointed at the last diocesan convention. It is most difficult to find a satisfactory basis. The number of communicants will not do, for often the poorest parish has the largest membership. The gross receipts of the parish are an unfair standard, because one parish may expend large sums on improvements in any given year. The salary of the rector and the items reported as current expenses, are very nearly the same every year, and these are made the basis of apportionment in the Diocese. Some parishes will strain every nerve and deem it a matter of honor to meet the expectations of the Church, and others will not give the matter a thought. If all would try—the burden is not a heavy one.

A SUNDAY SCHOOL COMMISSION, appointed by the Bishop, has begun work and is making a thorough investigation of the Sunday Schools of the Diocese. Questions have been framed and sent the clergy, to ascertain the needs of the work, and an important report will be made to the next convention.

OHIO.

WM. A. LEONARD, D.D., Bishop.

Missionary Conference to be Held—Church Education Society.

AT THE January meeting of the Cleveland Clericus, arrangements were completed for the Epiphany Missionary Conference of the Cleveland parishes, and a committee was appointed to arrange for the United Lenten Services and to coöperate with the Brotherhood of St. Andrew in arranging for noon-day Lenten services. The Rev. Geo. H. McGrew, D.D., rector of St. Paul's Church, was elected president to fill the vacancy made by the removal of the Rev. C. E. Mackenzie to Southern Ohio. A paper on "Evolution and Christianity" was read by the Rev. W. Rix Attwood, rector of All Saints' Church. At the close of the luncheon which followed the business session and paper, the Rev. B. W. R. Tayler, on behalf of the Clericus, presented the Ven. C. E. Mackenzie, Archdeacon of the Columbus Deanery of Southern Ohio, with a gold Celtic cross in token of the affectionate regard of his Cleveland brethren in the ministry whom he is leaving to take up his new duties as Archdeacon. A number of complimentary and congratulatory speeches were made by those who had known Archdeacon Mackenzie longest, some of them having been classmates of his at college. The Bishop presided at these after-dinner speeches. It is seldom that among the changes that are continually taking place in the clergy of the city, such a testimonial is given, and it was given, not merely because of his former official position as President of the Clericus, and of the new honor to which he has been called, but because of the love he had won in the hearts of his brethren. Archdeacon Mackenzie has been rector of St. Luke's Church since 1900 and has been active and aggressive in missionary work in the city and vicinity. He goes to his new field of labor not only with the good wishes and prayers of his brethren of Cleveland, but with their confidence in his fitness for the work, and a promotion well deserved.

A reception was given on Wednesday

evening, December 28th, by the congregation of St. Luke's Church to their former rector, the Rev. C. E. Mackenzie, and to the Rev. Robert J. Freeborn, who has just entered on the rectorship of the parish, wishing God-speed to the former and extending a welcome to the latter. The Rev. Mr. Freeborn has been rector of Christ Church, Huron, since 1898.

An Epiphany Missionary Conference of the Cleveland parishes has been arranged for Saturday, Sunday, and Monday, January 14th to 16th. On Saturday afternoon at 2:15 there will be a meeting of the local branches of the Junior Auxiliary at St. Paul's Church, at which Bishop Rowe will speak on "How the Alaska Juniors Work for Missions, and How the Ohio Juniors Can Help." Mr. John W. Wood will speak on "Some of the Children of the Orient." Sunday morning, missionary addresses will be delivered in all the churches. Sunday afternoon, the Opera House on Euclid Avenue has been secured for a great mass meeting of the Sunday Schools and vested choirs at 2:30. Addresses will be made by Bishop Rowe on "With My Dogs in the North Land," and by Mr. Wood on "How the American Sunday Schools Help Boys and Girls throughout the World." In the evening at 7:30, a united service of the Cleveland parishes will be held at St. Paul's Church. Addresses on "How the Church went to Alaska, and What has been Done There," by Bishop Rowe; and on "A Year's Work for Missions at Home and Abroad," by Mr. Wood. Monday's programme is filled with a conference of the clergy at the Cathedral House in the morning, beginning at 10:30; a meeting of the Cleveland Woman's Auxiliary at the same place in the afternoon at 2:30; and a meeting of the Church Club in the evening. At the Auxiliary meeting, Bishop Rowe will speak on "What the Church Does for the Women of Alaska," and Mr. Wood on "The Message of the Mission Field to the Woman's Auxiliary." Bishop Rowe's address at the Church Club will be on "A Missionary Bishop's Travel and Work along the Arctic Circle"; and Mr. Wood's on "Why Thinking Men Support Missions." The Church people of Cleveland have a rare treat in store for them in these two interesting and inspiring men.

The Church Education Society of Cleveland has just completed arrangements for a series of Tuesday evening lectures, the dates and subjects for which are as follows: January 31st, "The History and Heritage of the English Church," by the Very Rev. Paul Matthews, Dean of St. Paul's Cathedral, Cincinnati; February 7th, "The Church in America" (illustrated), by the Rev. Chas. Scadding, rector of Emmanuel Church, La Grange, Ill.; February 14th, "The Mission of the Church," by the Rev. Floyd W. Tomkins, D.D., rector of Holy Trinity Church, Philadelphia; February 21st, "The Church in the Diocese of Ohio," by the Rev. Hosea W. Jones, D.D., Dean of Kenyon Theological Seminary, Gambier, Ohio; February 28th, "The Church in Cleveland," by the Rt. Rev. William A. Leonard, D.D., Bishop of Ohio. These lectures will be given in Trinity Cathedral chapel.

PENNSYLVANIA.

O. W. Whitaker, D.D., LL.D., Bishop.
Alex. Mackay-Smith, D.D., Bp. Coadj.

Philadelphia Notes.

The fourteenth annual Epiphany dinner was given to the old folks in the parish of the Church of the Good Shepherd (the Rev. John A. Goodfellow, rector), on Tuesday, January 17th. One of the communicants of this parish is over one hundred years old.

The Teachers' Institute of the Sunday School Association of the Diocese of Pennsylvania will hold its 35th annual meeting on Monday afternoon and evening, January 16th, in St. Matthew's Church, Eighteenth and Girard Avenue, Philadelphia.

A reception will be tendered to Mr. Robert H. Gardiner of Boston, the President of the National organization, by the executive committee of the Philadelphia Local Assembly of the Brotherhood of St. Andrew, on Tuesday evening, January 17th, in the Church Club rooms of the Church House.

A fine framed photograph of the Rt. Rev. Richard H. Nelson, D.D., Bishop Coadjutor of Albany and formerly rector of St. Peter's Church, Philadelphia, has been presented to St. Agnes' Guild connected with that parish and hung in their room. This guild of young women has the notable record of a corporate communion at which eighty received the Blessed Sacrament.

The Rev. F. J. B. Allnatt, D.D., Dean of the Bishop's College University, Quebec, Canada, was a guest of the Rev. J. Henning Nelms, rector of St. Matthew's Church, Francisville, and preached on the First Sunday after the Epiphany.

By appointment of the Bishop Coadjutor, the Rev. George G. Matchett, a perpetual deacon, has been placed in charge of St. Ambrose mission, corner of Howard and Ontario Streets, Kensington. After worshipping for a number of years in a private house, a splendidly appointed building has been provided, and the work is very promising. Mr. Matchett has been assisting the rector of St. David's Church, Manayunk.

A tablet of carved wood has been placed in the Church of the Resurrection (the Rev. Joseph R. Moore, rector), by the chancel committee, in loving memory of Miss Sarah B. Moore, who was the president for many years. This tablet will be used for the names of those who give memorial flowers on different Sundays, carrying out the beautiful custom of giving flowers for the altar in memory of those who have entered into Paradise.

A second series of missionary services was held on the First Sunday after the Epiphany in the Church of the Ascension, the Church of the Resurrection, and the Church of St. Martin's-in-the-Fields, Wissahickon Heights. These services are under the auspices of the Bishop Stevens Missionary Society of the Philadelphia Divinity School.

A silver spoon for use at celebrations of the Holy Communion, has been presented to St. Matthias' Church (the Rev. C. Row-

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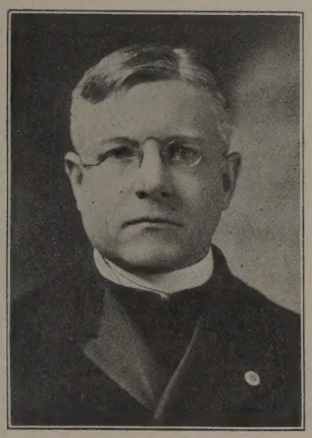
land Hill, rector), as a thank-offering by Mrs. H. Y. Evans. Two large lamps have been placed immediately in front of the main entrance to the church building, adding much to the convenience of those who attend the night services.

ST. CLEMENT'S MAGAZINE for January makes known much concerning what was in the mind of the late rector, the Rev. George Herbert Moffett, concerning the improvements to the sanctuary of St. Clement's Church. "The enrichment of the sanctuary ought next to claim our loving thought and care. Marble mosaics should be the chief materials; a wainscot of marble might be a beginning, then in turn, credence, piscina, sedilia, upper walls, roof, steps, altar, baldachino, together with a proper scheme of lighting and ventilation." In July the following was printed in the *Magazine:* "It is a disappointment that the work on the sanctuary cannot be begun this year, certain necessary drawings not having been completed." It was hoped that the sanctuary arrangements of San Clemente, Rome, would be followed.

THE REV. RICHARD PARDEE WILLIAMS, rector of Trinity Church, Washington, D. C., has been called to the rectorship of old Christ Church, Philadelphia. Mr. Williams



REV. RICHARD P. WILLIAMS.

was born in New Orleans, and was graduated from the College of New York in 1874. He was made a deacon by Bishop Randolph in 1892 and a priest by Bishop Whittle in 1893. His first work was in St. Paul's Church, Richmond, Va., 1891-1894; then he became rector of the Church of the Holy Comforter, Montgomery, Ala., 1894-1897; since which time he has been rector of Trinity Church, Washington, D. C.

THE REV. BEVERLEY ELLISON WARNER, D.D., has accepted the call to St. Stephen's Church, Philadelphia.

PITTSBURGH.

CORTLANDT WHITEHEAD, D.D., Bishop.

Gifts at Greenville—New Church for Calvary.

ST. CLEMENT'S CHURCH, Greenville, has lately received as gifts, a new altar and reredos of oak; a brass processional cross, given by Mrs. J. B. Fitch in memory of her husband, Mr. C. B. Fitch; and a litany desk of brass, presented by Mr. John Holmes, in memory of his wife, Electa Jane Holmes.

CALVARY PARISH, Pittsburgh, has lately purchased a large plot of ground, 268x212 ft., at the corner of Shady Avenue and Walnut Street, at a cost of $75,000, and it is proposed to build almost immediately a handsome $150,000 stone church with a seating capacity of 1,200. A brick dwelling house now on the property will be turned into a rectory. Calvary Church will celebrate on January 22, 23, and 24 the semicentennial of its organization, when it is expected that the Rev. Dr. George Hodges, the Rev. Dr. Maxon, and other former rectors will be present to take part in the services.

SALT LAKE.

FRANKLIN S. SPALDING, Miss. Bp.

Crypt Chapel at the Cathedral.

FOR SOME TIME it has been the ambition of Dean Eddie to have a chapel in the crypt of the Cathedral, where week-day services could be held, and also services in connection with the Sunday School. Few in the Cathedral parish realized that the chapel was an established fact until, on the morning of Holy Innocents' day, it was opened with a celebration of the Holy Communion, when also the beautiful altar furnishings were blessed.

The altar was presented by the Junior Chapter of the Daughters of the King. The altar furnishings are a beautiful brass cross, vases, and combination candlesticks, all given by Colonel and Mrs. E. A. Wall, in memory of their little daughter Mattie, who, at the age of 9 years, passed from this life to the joy of Paradise, last August.

On Epiphany, at St. Mark's Cathedral, a beautiful brass altar desk, given by Miss May, in memory of her mother, Mrs. Nancy C. Milligan, was blessed.

SOUTH CAROLINA.

ELLISON CAPERS, D.D., Bishop.

New Parish in Charleston.

ST. LUKE'S CHURCH, Charleston, which has been, since last May, a mission under the charge of the Rev. L. G. Wood has, by permission of Bishop Capers, been organized into a parish. At a meeting of the congregation a constitution and by-laws were adopted, wardens, a vestry, and delegates to the diocesan Council elected, and a formal organization effected. The report of the commission appointed by Bishop Capers to consider mission work, was made, showing the results of the past eight months under Mr. Wood's administration to have been most satisfactory.

BISHOP MORELAND of Sacramento is in Charleston on a visit to his parents. He preached at St. Philip's Church on Christmas day, and at St. Paul's on the feast of the Circumcision.

TENNESSEE.

THOS. F. GAILOR, D.D., Bishop.

Clericus at Nashville—Diocesan Notes.

A CLERICUS has been organized by the clergy of Nashville, and it has been arranged that papers will be read and discussed at each meeting. The Bishop of the Diocese was in attendance at the first meeting. There are now seven clergymen engaged in work in Nashville, with several non-parochial, which makes quite a nucleus for mutual conference.

IN MEMPHIS nearly all the churches had midnight celebrations on Christmas Eve, Grace Church and the Church of the Good Shepherd making the occasion one for specially festal choral services.

ON THE DAY following New Year's Day, the Bishop entertained the Memphis clergy at his home, and conferences were held on various matters connected with the Church.

THE REV. CHARLES B. COLMORE, rector of the Church of the Messiah, Pulaski, has volunteered for work in Cuba, under Bishop Knight, and will leave for his new field soon after the first of the year. This is the second priest from this Diocese within the past four months who has volunteered for missionary work and been assigned, the Rev. Walter Mitchell having recently taken up work under Bishop Van Buren, in Porto Rico.

THE IMMEDIATE building of the new Grace Church, Memphis, has been deferred for a time owing to the present excessive prices of material and labor.

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WASHINGTON.

H. Y. Satterlee, D.D., LL.D., Bishop.

Woman's Auxiliary—Bishop Brent.

The regular monthly meeting of the Woman's Auxiliary was held in St. John's Hall on Tuesday, January 3d. Stormy weather prevented the usual large attendance, but 14 parish branches were represented, and the meeting was of special interest.

It had been expected that Dr. Mary Glenton from Shanghai would address the meeting, but she was called to Connecticut, and was obliged reluctantly to break the engagement. The time was, however, most happily filled by Bishop Brent, who happened to be in Washington, and came to the meeting to speak of work in the Philippines, and to thank the Auxiliary for help since he was here, especially for the aid given by its members to Miss Thacher towards providing for the equipment of the hospital so much needed in Manila. This equipment is now ready, but the hospital is yet unbuilt, and the Bishop compared it to our own Cathedral, where we have many things for the interior, but not the great building itself. In both cases, though, he thought it wise to provide the inner equipment, and that the walls would rise the sooner. He has a promise from friends in Harvard University for the building of one ward, and hopes that the same will come from several other universities, in which case he will call the institution the University Hospital, and this, for the natives, he regards as perhaps the most important need at present. The President of the Auxiliary proposed that an evening meeting should be held in the month of February, when Bishop Rowe can be present, and other speakers secured. This will be specially for the benefit of many Church women interested in Auxiliary work, and contributors to it, who, from being employed in Government offices, are unable to attend the regular afternoon meetings.

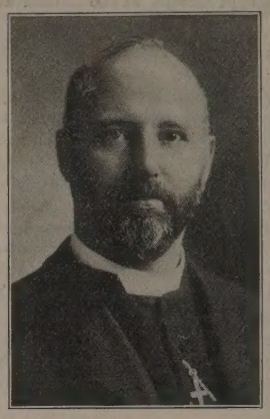
On Sunday, January 1st, Bishop Brent preached in the Church of the Epiphany in the morning, and at the Pro-Cathedral of the Ascension in the evening; in the latter church he also addressed a gathering of children in the afternoon. On this Sunday, in most of the city churches, sermons were delivered on the proper observance of the Lord's Day, this having been suggested by a committee appointed at a special meeting, in which many of the Church clergy took part, as well as ministers of the various denominations, and of which the Rev. G. C. Bratenahl, rector of St. Alban's, was chairman. The object was to influence public opinion in the right direction upon Sunday observance, especially in view of proposed legislation before Congress; and it was of course easy in our churches to connect the subject with the lessons of the day—the feast of the Circumcision.

WEST MISSOURI.

E. R. Atwill, D.D., Bishop.

Rector-elect at St. Joseph.

Christ Church, St. Joseph, has called to its vacant rectorship the Rev. Charles Scadding, rector of Emmanuel Church, La Grange, Ill. Mr. Scadding has recently visited the city in order to look over the ground before giving his answer. Mr. Scadding is one of the most successful and active of the clergy of the Diocese of Chicago, and has achieved world-wide fame through his lectures on American Church history, illustrated with lantern slides, while also his success in Sunday School work and his several manuals for Sunday School use have brought his work into many parishes where personally he is unknown. He is a Canadian by birth, born in Toronto in 1862, and was graduated at Trinity College, Toronto, in 1885. In that year he was ordered deacon, and in the next year was ordained priest, both by the Bishop of Toronto. He spent a few years as assistant at St. George's Church, New York; from 1890-1891 was rector of Grace Church, Middletown, N. Y.; from 1891 to 1896, rector of Trinity Church, Toledo, Ohio; and since the latter year has been



Rev. Charles Scadding.

rector of Emmanuel, La Grange. He was married in 1895 to Miss Mary Pomeroy of Toledo, a descendant of General Seth Pomeroy of Revolutionary fame. Last year Mr. Scadding made a tour of England at the invitation of the S. P. G., giving his illustrated lectures already referred to, and creating in England a large interest in the work of the American Church thereby.

During his rectorship at La Grange, the debt has been reduced from $20,000 to a point where, it can safely be said, it will be wiped out next Easter.

WEST VIRGINIA.

Geo. W. Peterkin, D.D., LL.D., Bishop.
Wm. L. Gravatt, Bp. Coadj.

Presbyterian Minister Conforms.

The Rev. Dr. Joseph Speers, pastor of the Second Presbyterian Church of Wheeling, announced to his congregation on New Year's Day that he would retire from the Presbyterian ministry and apply for orders in the Episcopal Church. Dr. Speers was at one time moderator of the Wheeling Presbytery, and gave as his reason for change the fact that he was no longer able to accept the Church polity and theology of the Presbyterian standards. He will act as lay assistant at Calvary Church, Pittsburgh, pending the expiration of the year of preparation for holy orders.

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